

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVI

JACKSON, MISS., August 30, 1934

NEW SERIES  
VOLUME XXXVI, No. 35

## SPECIAL EDITION--FOR STATE MISSIONS WEEK

### BRIEF HISTORY

By R. B. Gunter

Missions is God's method for extending His Kingdom into all parts of the inhabited earth. State Missions is one of man's methods for co-operating with Jehovah in carrying out His purpose. The Gospel is God's means for the extension of His Kingdom throughout the nations. State Missions is one of the agencies by which the Gospel is promulgated.

Missions began in the heart of God and found expression in some of the Old Testament characters. The fullest expression was found in Christ. He was both desire and expression. He was the active fountain-head. He was the dwelling place of the fulness of the Godhead. Out of Him were the issues of life. Out of Him flowed that river whose streams make glad the City of God. The river and the streams are missionary avenues.

Mission work began in Mississippi near the mouth of Cole's Creek in 1791 when Richard Curtis, Jr., who came from the Pee Dee Valley of South Carolina led in the organization of what was later called Salem Church. The church from which he came in South Carolina is still a thriving Church. The first fruits of the Church which he organized were, William Hamberlin and Stephen D'Alvo, a Spaniard. From this small beginning the stream of missions continued. In 1798 the "Bayou Pierre Church" was organized. From this time on the number of organizations increased from year to year.

In 1806 the number of churches was sufficiently large to justify the organization of the first District Association upon Mississippi soil, and named "Mississippi Baptist Association," the first session of which was held in Bethel Church September 26 and 27, 1807. By 1813 the number of churches in the Association was 18. In 1819 in order to increase mission work Union Association was organized. The following year Pearl River Association was organized.

The next forward step was that taken in 1815 by the Mississippi Association in response to an appeal from the Baptist Board of Foreign Missions with headquarters in New York City. This Association voted a contribution of \$20.00 for Foreign Mission work. But on June 17th, 1817, the Mississippi Society for Baptist Missions, foreign and domestic, was organized within the bounds of the Mississippi Association for the purpose of promoting missions in all the world, with emphasis upon the destitute parts of Mississippi territory and the State of Louisiana east of the Mississippi River. In this meeting interest in the salvation of the Indians within the State was manifested. This Society adopted a Constitution and solicited members throughout the Mississippi territory and the State of Louisiana east of the Mississippi River to cooperate with them. In this same year Mississippi Baptists did mission work in the City of New Orleans when James A. Raynoldson became the representative of the Mississippi Society. Through his influence after two years a church

was organized. He was followed by Benjamin Davis who had been appointed by the same Society to work among the Negroes of New Orleans. He became pastor of the church which Raynoldson (deceased) organized. At this time the New Orleans Church was admitted into the Mississippi Baptist Association.

In September 1823 Pearl River Association passed a resolution which called for the framing of a Constitution looking towards the organization of a State Convention. The Union Association commended this action, and the Mississippi Association concurred unanimously and appointed delegates to meet those from other associations. In February 1824 the first State Convention was organized. The Constitution adopted was to be submitted to the District Association in the fall of the year. Hence, the Convention proper was organized in November 1824, and convened annually each November thereafter following the sessions of the District Associations. The District Associations sent up to the annual meeting of the Convention by their messengers all surplus funds in their treasuries to be turned over to the State Convention for special and general missions. This Convention, however, dissolved October 1829 at Jerusalem Church in Amite County.

The necessity for a State Convention was realized anew because of requests which came to the churches and district associations for preachers. The work was too large for the associations. Hence, the desire for a larger organization. The associations had full-time missionaries in the field. There were now 10 associations with 107 churches, 92 pastors and 4,865 members as against 3 associations when the first Convention was organized. Consequently, in September 1835 Pearl River Association again took the initiative in advocating a State Convention to be composed of delegates from all the associations in the State. The churches were given opportunity to express themselves in regard to a State Convention. In the meantime a paper was launched for the purpose of creating and crystalizing sentiment in favor of this State Convention. But Mississippi Association (the mother association) took the lead the next year in mobilizing the forces for a State Convention. The object of the Convention was set forth in a resolution which was passed and is as follows: "A systematic plan for uniting the Denomination, drawing out her resources, preaching the Gospel to the destitute, disseminating religious information and other objects of importance to the advancement of the Redeemer's Kingdom." Therefore, the organization of the present State Convention took place December 24, 1836, in Clear Creek Church, Washington, Mississippi. The resolutions adopted concerning the organization of the Convention expressly stated that the Convention was for "missionary purposes, and other objects connected with the Redeemer's Kingdom on earth—particularly in the State of Mississippi." Following the organization of the Convention and the formation of the Board and the election of officers, a General Agent was

recommended for the purpose of collecting funds for the different objects contemplated in the Constitution. They even went so far as to take a collection of \$200.00 in this first Convention. Following the Convention an address was sent forth to ministers and members of Baptist churches in Mississippi in accordance with the first resolution of the Convention. The address appealed for the cooperation in this larger and nobler effort to reach the many sections of the State which were famishing for the bread of life. Among the needy churches for which assistance was asked, we find the Baptist Church at Natchez which had been organized in 1834. It was struggling for existence. The First Baptist Church at Vicksburg was another.

The next step was the launching of the first Baptist paper in Mississippi known as, "The Southwestern Religious Luminary." It was first published September 1836. Its founder was Reverend Ashley Vaughn. Its publication was continued until February 1838, at which time it was merged with the "Mobile Monitor." The paper was a missionary agency.

The General Association of southeast Mississippi was organized in 1855 for the purpose of carrying on mission work. In November 1859 the General Association of Baptists in north Mississippi was organized for the purpose of doing mission work in the northern part of the State, and apart from the Mississippi Baptist State Convention. In 1873 at Aberdeen the Mississippi Baptist State Convention created "The State Mission Board of the Mississippi Baptist State Convention." This Board was composed of 15 members with headquarters at Hazlehurst, and with a paid Corresponding Secretary. The Board was authorized to raise funds and employ missionaries and to endeavor to supply the destitute throughout the State. T. J. Walne was the first Secretary. His motto was, "A Baptist Church and a Baptist Sunday School in every city, town, village and neighborhood in the Convention." This included New Orleans and Louisiana east of the Mississippi River, and later the churches of Mobile, Alabama, and immediate vicinity. One of the first acts of this Board was to employ full-time evangelists. Among the first, we find: R. A. Masséy, H. L. Findley, L. E. Hall, W. E. Tynes, E. B. Miller and O. D. Bowen. The State was districted with an evangelist over each and D. I. Purser as "General Evangelist" for the State at large. The Negroes were included in this program. Mission institutes were conducted among the Negroes. The mission work through these evangelists and others was extended by the State Board along the Gulf Coast, beginning in 1873. The Biloxi Church which was organized in 1846 and lived only a short time was re-organized by J. B. Hamberlin. It is probable that through his work with the State Board the Home Board began indirectly its missionary work in Cuba in 1886. The mission work through the Board was also begun in the Delta. The first Delta Church was Sunflower Church at Shufordsville, one mile northwest of what is



now Lyon. This is now Lyon Church. Missionaries in the Delta section were Lewis Ball, W. W. Finley, A. D. Brooks. This was the beginning of the greatest mission campaign in Mississippi up to that time. Many churches were organized, and in October 1870 Sunflower Association was organized. Greenville Church was organized in 1871 followed by Indianola. Following this, the State Board sent W. C. Friley, W. C. Latimore and others into the Delta from 1873 to 1877.

One of the most significant steps in the progress of our State Mission work was taken by the State Convention in 1875 when it gave official sanction to the woman's organizations. The headquarters were at Oxford. Mrs. J. L. Johnson, Sr., was the first President. From that time on mission work has received increased impetus. The W. M. U. is truly a missionary organization interested in every phase of the Kingdom work. The women through their organizations plan systematically and work their plans. They succeed by informing their constituency. They have demonstrated what persistence will do. The word, "discouragement" seems to have been lost from their vocabulary. This work has grown until full alignment of the women with any enterprise assures success.

In 1876 the "Mississippi Baptist" was launched with Dr. J. B. Gambrell as Editor and M. T. Martin, Business Manager. This paper was also a missionary periodical. It reinforced the mission work which was being done by the Convention.

In 1883 T. J. Walne, after a service of twelve years, resigned with a wonderful record behind him. He was succeeded by Lewis Ball who served two years. He was succeeded by J. B. Gambrell who served as Secretary in connection with his work in the Baptist Record. In 1887 the Baptist Record and the Southern Baptist Record, an organ of the General Association, were consolidated with J. B. Gambrell as Editor. Consequently, at that time Dr. Gambrell resigned as Secretary of the State Mission Board on account of the pressing duties of the paper. He was succeeded by Dr. John T. Christian who served six years. During his administration many houses of worship were built, among them being the First Church of Jackson, Mississippi. The State Board put up \$12,000.00 of the \$30,000.00 solicited throughout the State. Dr. Christian was succeeded by Dr. A. V. Rowe who served twenty years and did the most outstanding work of any Secretary of the State Board. He did much pioneering in Mississippi in the field of missions. He was succeeded January 1, 1914, by Dr. J. B. Lawrence who served for seven years. His administration was one of enlistment, climaxing with the Seventy-Five Million Campaign. Much emphasis was laid upon evangelism also. Space is not sufficient in this limited tract for a resume of the achievements during his administration.

#### HELPING COUNTRY CHURCHES TO FULFILL THEIR MISSION

(By P. I. Lipsey)

The line between country and town churches is not always clear, but we mean by country churches those where the majority of the members are directly interested in farming and dependent on it. In Mississippi, in past years, these have made up the great body of our people and have been the chief source of supply for men and support for the work of the Kingdom. They still constitute the great body of our Baptist people and in many instances are our chief spiritual reservoir.

But over a large part of the State we are undergoing a gradual and steady change in conditions. The country churches are still there, but in many cases their spiritual power and man power have sadly declined. Or rather it would be more accurate to say that these have not kept pace with the currents of life in other lines. There are some important respects in which country churches and country people have a great advantage over those in the larger towns

and cities. The people in the country have more time for things worthwhile and fewer distractions to take them away from the things that make character, that produce great men and women. Among these advantages is the home life in the country. The home is the basis of civilization and the place where character is formed. The place where the family gather at the table, or about the fireside, or on the long gallery in the evening, this is where love and interest in others grow to perfection. There is no substitute for this. There is less in the country to carry young folks away from home.

Here there are fewer distractions and interferences with real thinking and meditation. A boy or girl has more opportunity to be serious in the country than in town. And all the qualities that make character none is more needed or more valuable. The curse of our age is the lightness of mind, the moving picture attitude, that substitutes entertainment for seriousness.

Another advantage in the country is the opportunity for regular work. Steady employment is the finest discipline a boy ever gets. There is nothing that so steadies character and fits one for life. Idleness is the mother of dissipated character, and the destroyer of energy. For these reasons our strong men of the past and present have come from the country.

But as said above we are undergoing a serious change in country life. The people are still in the country, but life is changing for them. They are living faster and developing more rapidly in most everything except religion. Daily mail is almost universal. Telephones are in many country homes. The radio brings there the doings of a national convention while the convention is assembled. The daily paper is their daily companion. It is brought regularly to their doors. Life has been quickened and the pulse beat is in unison with the big world.

Good school houses are in reach of almost any family in the most remote country district. The consolidated school and the school bus have put the people in an hour's travel of them. The schools have been graded up, and standardized, till a high school of twelve grades is next to nearly everybody. The buildings are modern, adequate and adapted to the best scholastic requirements. Money has been poured out for them and into them. Progress has been rapid and marvelous in everything except in religion.

Now look at your country church house and your church work and the folks who are there and are not there. You will find from 300 to 500 children in the public school, while you have fifty to two hundred in your Sunday School. In physical equipment the comparison is all against the Sunday School and church; and in preparation of and requirement for teachers our Sunday Schools are put to shame. Other things have gone forward in the country and our religion has stood still.

In country places where once stood a one room school house forty years ago, with one teacher, and no grading to speak of, now there is a beautiful brick house and a teacher for almost every grade, up to twelve grades. Nearby you will still see the same sort of church house that stood there fifty years ago. You can't meet the needs of the soul with once a month preaching when your other departments of activity have multiplied in numbers, in frequency and efficiency.

#### What Are Our Needs?

What must be done to meet the present and growing necessities of our country churches, What can we do? What can they do? What can State Missions do to change these conditions and enable our country churches to function, to fulfill their mission as churches of Jesus Christ?

1. The first imperative need of our country churches is **Leadership**; somebody to lead; not merely somebody to preach to them once a month. We need men who are not satisfied with things as they are; men who believe in the great possibilities of our country churches; men who have a vision from God, who have the love of souls in them. We need men who are willing to give their

time to the people and the churches, men who have the burden of these souls on their hearts, and are willing to devote themselves to labor from house to house, and to talk religion to their people seven days in the week.

2. There is need of faithful, personal pastoral work; not mere social visiting, but vital, religious contact with the people that will warm them into life. There are multitudes of farm homes in Mississippi into which no preacher has ever gone. There are many in these homes who never go to church, and many more who never go with any regularity or serious purpose. There are country places where a baseball game on Sunday will draw hundreds, but the churches are not filled, and wouldn't hold the people if they came. There is a place and need for colporters all over the state but these would not be needed so badly if the pastors visited their people religiously.

3. There is need of simple organization among the country people to give every one something to do, find out what he is good for and help him to develop into his best. No elaborate organization need be copied from some other place or from some book, but a simple organization for Sunday School work and B. Y. P. U. work which would utilize the energies you have and develop leadership in your own folks. There is plenty of good material lying around unused in our churches. There is no better opportunity for its development than in a country church where the preacher does not come every Sunday and monopolize everything. The people have a better chance when he is not there. The Convention Board, in cooperation with the Sunday School Board, is trying to meet the need with rural training schools.

4. One great need of our country churches is more frequent meetings. Have preaching every Sunday if you can, but if you can't, then have something better; put your own folks to work. To meet only once a month is hardly to be alive at all. Indeed in this day when religion has so many competitors, we doubt if there is a visible spark of life in a church that has only once a month meeting.

5. The people must be kept in the great currents of religious life and truth. Life is not local, but world-wide. Paul says we are to apprehend with all saints (in connection with them) what is the breath and length and height and depth. Our country church must have our denominational literature to fan the flame of spiritual life.

Of course the responsibility for all this falls first upon the pastors of the country churches. They are God's appointed, and should be God's anointed leaders in the work of the churches. Whatever will make a better pastor will make a better church. Many of these pastors are striving to fit themselves for more effective work. Some of them are doing mighty service for the Master. How can they be helped?

We suggest that books be given them; that institutes be held for them; that they be induced to attend our conventions and assemblies; that they themselves organize conferences for mutual inspiration and instruction. And one way we may all help is enabling the Convention Board to supplement their support in order that they may be free to give their whole time to their churches.

#### STATE MISSIONS ON THE MISSISSIPPI COAST

By W. S. Allen

One thing our people must know and understand is that the Mississippi Coast is a great mission field and will continue to be so for many years to come. This country is composed of three counties, Jackson, Harrison and Hancock, with a combined population of over seventy thousand people. With the many new developments now going on this population will soon grow to over one hundred thousand people. The Government is spending large sums of money on the coast. The



Tung Oil industry promises to become a great industry. The Sea Food industry is being revived and promises to be better than ever. The completion of the Short Route to New Orleans will bring many more people to live on the coast. These are just a few of the things that will help to increase the population in the near future.

This population is made up of many races with the white and negro predominating. We also have the French, the Italian, the German, the Austrian, the Bohemian, the Spanish, the Creole, and many others. You do not have to cross the seas to find mission needs and opportunities. I recall once having heard Dr. R. J. Willingham say that because Southern Baptists were so slow in sending the gospel to the far away lands God brought them to our land and set them down at our very doors. However that may be they are here. Religiously these people are largely Roman Catholic, or under Roman Catholic influence. The Catholic church is strongly entrenched here and is losing no opportunity to strengthen their hold on this growing section of our State. You remember the saying that "all roads lead to Rome." It is almost true now that all roads lead to the Mississippi Coast. People come here from every section of our country. Everybody likes to "go to the coast."

There are two important mission points on the coast. One of these points is the field occupied by Rev. E. S. Flynt. Brother Flynt is pastor at Handsboro and the Second Church of Biloxi. At both places he has led in remodeling and rebuilding the church buildings. Both churches are now well housed. The Second Church, Biloxi, is in the midst of the Sea Food industry. Here every class and condition of people may be found. It is a great mission field that calls for hard work and great patience.

The other mission point is occupied by the writer. The western part of Harrison County and practically all of Hancock County is mission territory. The opening up of the Short Route to New Orleans is already bringing new life to this part of the coast. Over at Bay St. Louis they have a slogan, "Twenty thousand population for Bay St. Louis." Down at Waveland where we have no work at all they have a slogan, "The coming city of the coast." This section of the coast is greatly influenced by New Orleans. In fact I often say that what New Orleans is Pass Christian and Bay St. Louis will be. There are many difficulties about doing mission work here. As has already been said the Catholic Church predominates here and holds the very opposite position on everything held by Baptists. Here the two extremes in doctrine and life meet. Sunday is play day on the coast. Here every form of amusement runs wide open without interference. Picture shows, Sunday ball games, dances, night clubs, and anything else the people want, is wide open on Sunday. It isn't easy to do the Lord's work in such an atmosphere. And yet in the midst of it all we have many of the noblest, most loyal people in our churches to be found anywhere. They are poor in this world's goods but rich in faith and good works. Progress is being made in face of all the many difficulties. Here at Pass Christian this summer we have had seven additions on profession of faith and we are looking for others. Brother Flynt is having good meetings in his churches and we are planning for meetings here and at Bay St. Louis this fall.

There are many other needy places. There are needs everywhere you turn. We need more money. We need sorely more workers. But most of all we need the continued interest in the prayers of the praying people of Mississippi. Often I am very conscious of the fact that someone is praying for me here. I plead for those who pray not to forget us. Your missionary pastors are in the front line trenches and face to face with the enemy. We cannot go forward without the help and prayers of those who love this work.

## BAPTIST STUDENT WORK IN MISSISSIPPI STATE COLLEGE

By J. D. Ray

The Religious Census taken at Mississippi State College last year showed an enrollment of some 850 students, approximately 250 of these were Baptists. This seems a small number compared with larger numbers enrolled several years ago, but as a rule the Baptists have had a larger percentage of the Student Body than other denominations.

Through the organization of the B. S. U. and the B. T. U. in the local church the task has been to try to reach those boys and minister to their church life and fit and prepare them to enter into the work of our denomination when they finish school and go out to take their place in the life of our state. To reach this crowd of Baptist Students the local church has been handicapped by not having an all-time Student Secretary and then the distance from the college has been a handicap. The churches are located over a mile from the campus. With the limited funds provided, we used two or three students to take the place of the much needed all-time secretary. To overcome the distance handicap we have bought and operated a truck for the purpose of getting the students to the church. The student workers have organized with a key man on each hall to contact the students and invite them to the church services. Many students join the local church and many others participate in the services who do not move their membership.

We have had enrolled in the active work of the church from 110 to 360 students depending on the number of Baptists in the school. Though the percentage is small, we have carried on, and many have gone out to become leaders in B. T. U. work; Sunday School Superintendents, and teachers have been developed. We have during the past years had several to hear the call to preach. Of those who have gone out we mention, Rev. H. P. McCormick who is a faithful Missionary in Africa, Rev. John Slaughter who is pastor of one of the prominent churches in Richmond, Va., L. W. Knight and David Miller are in Mississippi College preparing for the ministry, Emmett Carpenter is in the Southern Baptist Theological Seminary, S. J. Randall hopes to enter the Seminary this fall, J. E. Simpson and E. L. Clark are earnestly doing the Lord's work in the local church and elsewhere. We feel that no money spent by the denomination has been or will, be so productive of developing useful leaders as the money spent in our state schools. The boys from here go out to become county agents, teachers in vocational, agricultural and Smith Hugh's schools, and as leaders contact that large element where our Baptist life has in the past been dominant.

Much credit is given for the fine personal work in winning souls to Christ and developing these young men in Christian activities, to the splendid efforts of the Baptist Student Union and the loyal devotion of the B. T. U, faithful and devoted work through the Berean Sunday School Class.

## STATE MISSIONS IN THE DELTA

By C. C. Carraway

First, we might state some needs for State Mission work in the Delta district. Because cries come ringing out work, as the multitude cried unto Jesus for help. Many large communities are without church or preacher to help them find the Saviour. One we might mention, cries pleading for a house of worship and a pastor to help them, but under existing conditions it is impossible for them to have such. But due to the fact that there are many, many lost souls, we have had a few services and had twelve added to our Baptist membership. This has been made possible through our State Mission work.

People of this community, of which I speak, are praying that it might become possible in

the future for them to have a pastor or worker to come to them each week.

There are many other communities just like this one mentioned with families after families and not a one who is a Christian. They are crying for help and God is saying, "Go!" What shall we as Missionary Baptists do?

There has been much progress made in this district in the past year, because we have had new organizations, new churches started and completed. One church in particular has just been completed with the exception of a little paint, costing approximately \$1,000 and over half of this amount has already been paid. This organization has a membership of about 125 and also an addition in the past week of twenty-six members during one of the last revivals we have had in our community.

In another community where we have started an organization without a church building we are making an outstanding start for God, even though we are holding our services in a school building. We have organized a Sunday School with an enrollment of 48 and preaching services once a month, with a large attendance. However, the needs are great because of existing conditions in the home life, due to the fact that there has been no organization for the past few years. At the present time we have families after families with fathers and mothers without Jesus, caring not for their own salvation, neither their children.

If that be the case at our own doors, is it not time that we should turn the searchlight of God upon our hearts and see if we are doing our duty and if not let us come unto God as Isaiah came and hear the voice of God saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isiah 6:8).

Christian workers is it not time for us to come together as one great body and do our part in saving souls in our own state?

## WORK AMONG THE INDIANS

By Edwina Robinson

As we think of the fields for Mission work within our state, one of the richest is to be found among the Choctaw Indians, who live for the most part in Newton, Neshoba and Leake Counties. Soon after Ridgecrest Y. W. A. Camp was over, Miss Mary Gladys Sharp, one of our missionaries to the Indians in Oklahoma, herself part Cherokee, came to Jackson. She wanted to visit the Indian Baptist churches and I had the privilege of making the trip with her. This article is based on information we gained on that trip.

There are, according to the last census, 1,730 Choctaw Indians in our state. They are pure blooded Indians. Of this number there are approximately 300 Baptists and these are in 10 small Baptist Churches. The Catholics also are working among them and have about 300 members.

The 10 Indian churches are organized into the "New Choctaw Baptist Association," which will have its twenty-third annual session, Oct. 13-15, 1934, with the Mt. Zion Baptist Church near Carthage. The moderator and all officers are Choctaws. There are six ordained preachers among them, who serve these churches.

We arrived in this section at Macedonia church, which is near Conehatta. The Choctaws had been there all day, having Sunday School and preaching in the morning; then after lunch the women met for their Missionary Society meeting, then prayer meeting led by one of the deacons. It was during this service that we arrived, they soon finished and were ready for Miss Sharp to speak to them. The center aisle is still the dividing line for the men and women, the men were seated on one side and the women on the other. Their services are all conducted in Choctaw. The hymnals are owned by individuals and brought to the service each time. There are only two of the churches that have

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# Editorials

## SOME STATE MISSIONARIES I HAVE KNOWN

This is written from sheer memory, a thousand miles away from Mississippi, without access to any files or records. It is also written with the knowledge that about some of these others could speak with more assurance. But it is my humble tribute to a few of our noblest preachers. Some of the earlier missionaries, I did not know personally.

Rev. T. J. Walne was missionary pastor in Vicksburg about sixty years ago. For many years afterward there were those at Vicksburg who recollect his labors with love and gratitude. A nephew of his is now a deacon in the First Church, Vicksburg. Dr. Walne afterward lived at Clinton and was state mission secretary. He has a son who was for nearly forty years a missionary in Japan. His last years were spent in Texas.

Rev. and Col. Lewis Ball was an early missionary in the Delta country when the country was new and work was hard. He came from the northern part of the state after many years of fruitful pastoral work and was successful in organizing many new churches in the Delta. He was the soldierly type of strong personality. He died at his home near Clinton some forty years ago.

Rev. H. D. White came from Kemper County to Hinds and then to Vicksburg where we knew him personally. He lived in Vicksburg but spent most of his time in the Delta, going from place to place horseback, on trains or on foot. He was one of the most sacrificial servants of God we have ever known. He was like Paul in organizing churches, starting Sunday schools and missionary societies, and then moving on. He had as fine gentlemanly instincts as any man in our ranks, whose body was first buried in the "Potter's field," but removed by a friend to a family lot.

Rev. Alonzo Taylor was also a missionary in the Delta who did pioneer work. We knew him better after his retirement to his home near Clinton, where he passed away twenty-five years ago. Associated with him was brother Blackman, who like Paul worked with his own hands for a support while preaching.

Only in his later years were we acquainted with brother Ashford, who was a brickmason and preacher, doing mission work in the Delta. He lived near Indianola and in Greenville. He was of the independent pioneer type who helped to lay a good foundation. He has a son now preaching in western Texas.

Rev. R. A. Cohorn began his life work as a lawyer in Carroll County where he was born, but soon yielded to the call to preach. He was pastor at Winona, then of First Church, Vicksburg, where his health failed. Regaining his health he preached for many years as a missionary in the Delta, where his ministry was greatly blessed in building strong churches out of weak ones, and starting them into mission work. Later he gave up this work for a field in Texas where he passed away some fifteen years ago.

Associated with the above was Rev. V. H. Nelson, who like brother Cohorn had been in the Confederate Army. He was a lovable man and vigorous preacher who lived in Carrollton but preached practically all over the Delta country. He had a daughter (Mrs. Hooker) who was for some years a missionary in Mexico. Brother Nelson passed away in Mississippi more than 25 years ago.

Dr. W. M. Burr was pastor in Vicksburg possibly fifty years ago. He was born in Robertson County, Tenn., near the Kentucky line. About 1898 he came back to Mississippi to be pastor at Greenville and later at Greenwood. He married Miss Neilson of Oxford. His last years were spent in Florida.

W. L. A. Stranberg did several years of mis-

sion work in the Delta, before going to Texas and Oklahoma.

J. E. Barnett was pastor in Clarksdale when that was a mission point. He was born in Rankin County. His later ministry was in the southern part of the state.

A. J. Miller was missionary pastor at Yazoo City more than thirty years ago. He had other important pastorates in the state, including the First Church, Columbus. He was a native of Copiah County and a member of the family still prominent in that part of the state.

Rev. Geo. Butler was missionary pastor at Itta Bena for a few years while living in Lexington. He afterwards was a well known pastor in Texas.

Dr. E. E. King was among the first pastors of Greenville, where possibly a few still recall him. He was a most lovable man who went to Texas more than forty years ago and was a prominent pastor up to the time of his death.

Dr. D. W. Powell, well known afterward as a missionary to Mexico, was one of the first Baptist preachers in the Delta. He was born in Mississippi, between Jackson and Canton, lived a while in Issaquena County, then went to middle Tennessee. His work at Greenville was before any railroads were built in that part of the state. He was later mission secretary in Kentucky and then field man for the Foreign Mission Board. He died this year at Opelika, Ala.

Dr. Martin Ball was pastor several years at Clarksdale but whether it was while the church was being assisted by the State Board, I am unable to say. He died at Paris, Tenn., a few years ago.

In this running account only missionaries in the northwestern part of the state are mentioned. There were earlier missionaries whom I did not know personally. And it is quite probable that in this hurriedly written paper some worthy brethren have not been called. Others may be written of later.

—BR—

## HE CAME UNTO HIS OWN

—O—

The ministry of Jesus was confined to his own people, the Jews. Not because he did not care for others, but because they were necessary to his purpose to reach others, to reach all others. They had been chosen of God for this purpose from the beginning. Loci are necessary from which to do business. Foci are necessary if we are to have effective illumination. There may be such a thing as cosmic light, but we need the sun, moon and stars in our business under present conditions. Light is an abstract term, but a lamp is a concrete necessity. In other words God needs instruments and agents through which to work.

When the gospel was planted in Jerusalem, it was soon carried into Judea. When Paul established a church in Ephesus, it soon spread through the Roman province of Asia. When a church was set up in Corinth it became a light center for all Achaia. Not only must a locality be established as a distributing point for the light, but the light must be maintained and made to shine more brightly and clearly for the sake of other places.

For the sake of all our work, the work of State Missions is to be maintained and strengthened. When you build the fire hot under a vessel of popcorn, you will have to put the lid on to keep it from popping all over the room. Unless we maintain a vigorous spiritual life in Mississippi, there will be nobody asking to be sent as a foreign missionary. And the fountains of beneficence which make possible foreign missions and home missions and Christian Education and philanthropy, will be sealed up.

It is no narrow view of Christianity which insists on a strong state mission program, it is a healthy effort to make possible and certain all parts of our missionary program. We do not advocate confining our missionary effort to Mississippi, but we advocate a strong missionary program for Mississippi in order that we

may project and maintain a worldwide program of missions.

Our Mississippi W. M. U. is making September a state mission month. They are meeting one week in this month for study and prayer for State Missions. And they are planning for a special offering for this work. They have set a goal and are calling upon every local organization for a worthy offering of love. They are accustomed to getting what they go after. They are asking God for the victory. What delight it is to watch their responsiveness. And it ought to be a yet greater delight to share in their giving.

"I bring, I bring rich gifts to thee  
What hast thou brought to me."

—BR—

Rev. C. C. Bateman, for 44 years a chaplain in the U. S. Army, died recently at San Antonio, Texas. He held the rank of Lieutenant-Colonel and was on the retired list.

Geo. Bolling Lee, grandson of Gen. Robt. E. Lee, and Col. U. S. Grant III, grandson of Gen. U. S. Grant, both recently received the honorary degree of LL.D. at the same time from Gettysburg College.

This week we give all necessary space to the Mississippi W. M. U. that they may set forth the claims and needs of our State Mission work. They have drawn upon the resources of those who love the state and are familiar with our state mission work for special articles in this line. We do not need to ask that these be given a thoughtful reading.

Rev. J. R. Smallwood, of Oklahoma, accompanied by Mrs. Smallwood and son, John Robert, are visiting in the home of his mother at Laurel, Miss., 241 14th Avenue. Brother Smallwood's mother is seriously ill and the doctors give no hope of her recovery. Many friends in this state and elsewhere will join us in prayer for her recovery and that the sustaining grace of the Heavenly Father will be with all the loved ones who wait around the bedside of this beloved mother.

The fires of Evangelism are beginning to burn again in our churches and papers like The Baptist Record are doing a large part in trying to keep the spiritual fires burning. Keep the good work going. I am in a real revival at Gardnersville, Ky., and go to First Church, Elsmere, Ky., next. Dr. Miller is pastor, and on Sept. 12, I start with Dr. Will Smith at Warsaw, Ky. My many friends in your state may be interested to know that my home address now is Florence, Ky.,—just a few miles out from my old home in Covington. Brother editor, these are hard days for editors, papers, preachers and churches, but it is encouraging to note that in many places the spiritual fires are burning again.—T. C. Crume, Evangelist.

If a list of the churches in Mississippi should be made which have been assisted by State Mission funds to get on their feet and come to their present state of independence and efficiency, it would include most of the stronger churches in the state. They were helped in the time of their infancy and weakness and now in turn are helping others through the State Convention Board. Among these are all six churches in Jackson, most of those in Meridian, all of those in Hattiesburg, all of those in Laurel, the two in Vicksburg, the one in Natchez, Greenville, Greenwood, Indianola, Clarksdale, Biloxi, Gulfport, Columbus (two churches), etc., etc.

Passing through Denver, Colorado, a few days ago, we went by the restaurant formerly under the management of Miss Stamps, to find that on account of poor health she had retired and gone to her old home in Alabama. Many of our people will recall her as the first superintendent of the Mississippi Baptist Hospital in Jackson, who resigned to serve as a nurse in the American Army during the World War. She served in France, came back broken in health and spent some years as a patient in a government hospital. She has served nobly and deserves rest with honor.



## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

### ADDITIONAL INFORMATION CONCERNING OUR DEBTS AND ABILITY TO PAY

#### I. Our Convention bonded obligations amount to \$560,000.00.

1. This was created by issuing \$450,000.00 worth of bonds for endowment; \$250,000.00 for Mississippi College, \$1000,000.00 for Woman's College and \$100,000.00 for Blue Mountain College; \$325,000.00 for current obligations in the three colleges, \$75,000.00 of which was for Mississippi College, \$45,000.00 for Woman's College, \$45,000.00 for Blue Mountain College and \$46,000.00 for Clarke Memorial College; the remainder for the Education Commission for the purpose of meeting obligations of the Commission which the Commission had paid for the colleges. These amounts, as stated above, have been reduced to approximately \$560,000.00. As a result of issuing \$450,000.00 worth of bonds for endowment, we received from the General Education Board in New York \$125,000.00 to be added to the endowment of Mississippi College, \$200,000.00 from friends of Woman's College and \$200,000.00 from friends of Blue Mountain, or a total of \$525,000.00 in cash for the \$450,000.00 worth of bonds issued.

2. The amount to be paid in 1934 is, 6% interest on \$560,000.00, half of which was due June 1st and the other half will be due December 1st; \$25,000.00 in maturing bonds December 1st, \$10,000.00 each for Woman's College and Blue Mountain College on current support promised by the Convention; a part of a \$25,000.00 obligation at the Merchants Bank & Trust Company, which amount was borrowed for the purpose of paying interest and maturing bonds some four or five years ago; \$4,500.00 for the Hospital, which amount is carried at the Merchants Bank & Trust Company and not included in the Hospital bonded indebtedness, but authorized by the Convention; expense of the Campaign, making a total of \$100,000.00. These obligations were voted by the churches of the State through the messengers selected by the churches. Hence, they are obligations of our churches.

#### II. Our ability to pay.

1. Increase in income. The 1932 cotton crop yielded \$66,000,000.00 plus. The 1933 crop \$101,000,000.00 plus. From the first of January to the 11th of February this year, cotton wealth increased in the South, due to the increase in price, \$63,000.00, according to the Commercial Appeal. The cotton price is now higher than at that time more than thirteen cents per pound. Mississippi is receiving this year from the Federal Government for land rented to the Government more than \$13,000,000.00.

2. Mississippi was the only State which spent more for car tags and license in 1933 than was spent in 1932. Furthermore, it is said that Mississippi is making greater headway in recovery than is any other state. Many millions of dollars are coming into the State each year as an outright gift.

3. A report of the State Tax Commissioner for the last eight months of 1932 shows that we paid for Sales Tax, \$1,736,819.98 on sales amounting to \$168,460,474.97. The average monthly revenue for that eight months from sales tax amounted to \$217,102.49, and the average monthly sales amounted to \$21,057,569.00.

The revenue from Sales Tax for 1933 amounted to \$2,864,652.36 on sales amounting to \$291,990,925.90, or a monthly revenue of \$238,721.02 and monthly sales of \$24,332,557.10.

The total sales tax for the twenty months amounted to \$4,601,472.43 on sales amounting to \$460,451,400.67. It will be observed that the sales

for 1933 increased considerably over those of 1932. It is also a fact that for 1934 sales have greatly increased over 1933, although no printed statement has been furnished by the Tax Commissioner.

The automotive group for the last eight months of 1932 yielded a revenue of \$237,916.42 on sales amounting to \$19,384,362.24, or an average monthly revenue of \$29,739.55 on monthly sales of \$2,423,045.20. In 1933 the revenue from this source was \$366,417.96 on sales amounting to \$31,100,368.50, or a monthly average of revenue from this source of \$30,534.83 on an average monthly sales of \$2,591,697.37.

The 1932 amusement tax for nine months, yielded a revenue of \$104,621.12 on ticket sales amounting to \$1,150,832.32, or an average monthly revenue of \$11,624.57, on average monthly receipts of \$127,870.26. The 1933 amusement tax amounted to \$162,229.41 on ticket receipts of \$1,784,523.51, or an average monthly revenue of \$13,524.50, on average monthly receipts of \$148,710.29. The total revenue for twenty-one months, closing with December 1, 1933, amounted to \$266,850.53 on amusement receipts for that period of time of \$2,935,355.83.

In 1932 for seven months the tobacco tax in Mississippi yielded \$666,021.76 on sales amounting to \$4,116,130.26, or an average monthly revenue of \$98,003.11, on average monthly sales of \$588,018.61. In 1933 the revenue from tobacco amounted to \$1,151,917.20, on sales amounting to \$6,911,503.20, or an average monthly revenue of \$95,993.10 on average monthly sales of \$575,958.60.

The total revenue for nineteen months from tobacco amounted to \$1,837,938.96 on sales to \$11,027,633.46. The increase in sales of tobacco for this year is far in excess of the sales a year ago.

4. For amusement alone, according to Dr. E. P. Alldredge, Southern Baptists paid in a year's time \$46,200.00; for gasoline used for pleasure rides \$31,000,000.00; for ball games \$35,000,000.00; for cosmetics \$35,000,000.00, or he gives the amount per member for the following during a year; for tobacco \$13.37; movies and such like \$7.50; automobile outings \$6.50; soft drinks and gum \$12.50; cosmetics, etc., \$12.50; for all religious work \$6.73 per member per year. He, however, shows that the average income per capita in the United States for the leanest year, 1932, and including infants and all, was \$250.00 for the year, a tithe of which from each Baptist would have yielded \$1000,000,000.00. Yet our Southern Baptist people gave during that period of time only \$26,000,000.00. It should also be remembered that as a rule Baptists do not receive into their churches those under nine years of age. The average age for our youngest members is fourteen years. The average income for that year was \$250.00 each, and since Baptists do not receive many under nine years of age, we should surely be within the \$250.00 average per member.

All of which reminds us of the church which was bemoaning its inability to pay an old church debt of \$800.00 when in came a stranger and stated that he would pay the debt for them. He gave his check for the amount, and remained in their town two or three days, and sold the membership stock in his concern amounting to \$300,000.00 for which the members paid cash.

#### NEEDED

From the very nature of the case, a denomination needs as trustees of its institutions trustworthy men and women. It needs trustees who can be depended upon in a crisis. It needs trustees whose sympathies will cause them to contribute towards the support of the institutions. It needs trustees who will be the first to contribute for the purpose of meeting obligations which the institutions have made. When this is true in all of our institutions, there will be fewer debts made, and the debts upon the institutions will be the more speedily removed.

What is true as pertains to trustees of our

institutions is also true of our officers and teachers of our institutions.

### ADDITIONAL DEBT CAMPAIGN CONTRIBUTIONS

Walnut Grove Church, Leake County.....	\$148.76
Salem S. S., Hinds County .....	7.00
New Hebron—B. E. Phillips, Lawrence County .....	2.00
Dr. J. W. Mayfield, McComb .....	25.00
Prof. G. M. Rogers, Clinton .....	5.00
Pleasant Ridge, Kosciusko Ass'n. ....	1.60
Forest—W. C. Howard, Scott County .....	5.00
Merigold—M. Beach, Bolivar County .....	1.00
Merigold—S. A. Roberts, Bolivar County .....	50.00
Union—G. O. Parker, Newton County.....	20.00
Sandersville—N. L. Roberts, Jones Co....	3.75
Bowlin Church, Kosciusko Ass'n. ....	1.00
Hattiesburg 5th Ave., Lebanon Ass'n. ....	12.50
F. E. Pemble, Merigold .....	25.00
Sylvarena Church, Yalobusha County ....	15.00
Rocky Creek Church—W. M. U., George County .....	3.00
Mrs. Will Myers, Shivers, Miss. ....	10.00

### ASSOCIATIONAL MEETINGS

Association	Date	Place of Meeting
Benton Co.—	Sept. 4—	Canaan, 10 miles north of Ashland.
Lafayette Co.—	Sept. 4-5—	London Hill Church.
Grenada Co.—	Sept. 5—	Bethel Church.
Monroe Co.—	Sept. 5—	Central Grove Church.
Tippah Co.—	Sept. 5—	Pleasant Hill Church.
Yalobusha Co.—	Sept. 5-6 —	Pilgrims Rest Church.
Marshall Co.—	Sept. 6-7—	Alexandria Church, Slayden, Miss.
Calhoun Co.—	Sept. 11—	Duncan Hill Church, 2 and one-half miles north of Derma.
Union Co.—	Sept. 11-12 —	Pleasant Ridge Church.
Lauderdale Co.—	Sept. 12-13 —	Southside Church.
Oktibbeha Co.—	Sept. 13 —	Morgan Chapel Church.
Pontotoc Co.—	Sept. 13-14—	Endville Church.
Sunflower Co.—	Sept. 13-14—	Ruleville Church.
Jasper Co.—	Sept. 18—	Eden Church.
Lebanon—	Sept. 18-19—	Zion Hill, near Hattiesburg.
Tate Co.—	Sept. 20-21—	Evansville Church.
Rankin Co.—	Sept. 26—	Briar Hill Church.
Madison Co.—	Sept. 25—	Flora Church.
Zion—	Sept. 26-27—	Hebron Church.
Bolivar Co.—	Sept. 27—	Shelby Church.
Pike Co.—	Oct. 2-3—	Silver Creek Church.
Choctaw Co.—	Oct. 4-5—	Beulah Church.
Liberty—	Oct. 6—	Pleasant Hill, 5 miles west of Quitman.
Carroll Co.—	Oct. 9—	Centerville Church.
Jones Co.—	Oct. 9—	Gitano Church.
Scott Co.—	Oct. 9-10—	Morton Church.
Copiah Co.—	Oct. 9-10—	Strong Hope Church.
Tishomingo Co.—	Oct. 9-10—	Highland Church.
Marion Co.—	Oct. 10-11—	Sandy Hook Church.
Smith Co.—	Oct. 10-11—	Lorena Baptist Church.
Franklin Co.—	Oct. 11—	O'Zion Church.
Winston Co.—	Oct. 11—	Sardis Church.
Alcorn Co.—	Oct. 11-12—	Hinkle Creek.
Chickasaw Co.—	Oct. 11-12—	Pleasant Ridge.
Covington Co.—	Oct. 11-12 —	Williamsburg Church.
George Co.—	Oct. 11-12—	Lucedale Church.
Holmes Co.—	Oct. 11-12 —	Harlands Creek Church.
Lawrence Co.—	Oct. 11-12—	Antioch Church.
Mississippi—	Oct. 11-12—	Mars Hill Church.
Pearl River Co.—	Oct. 11-12 —	Spring Hill Church, 6 miles north of Poplarville.
Tallahatchie Co.—	Oct. 11-12 —	Spring Hill Church.
Neshoba Co.—	Oct. 12-13 —	Bluff Springs Church, 2 miles west of Neshoba Station.
Union—	Oct. 14—	Port Gibson Church.
Deer Creek—	Oct. 16—	Belzoni Church.
Jackson Co.—	Oct. 16 —	East Moss Point Church.

(Continued on page 8)



## WORK AMONG THE INDIANS

(Continued from page 3)

organs but all the people enter joyfully into the singing.

The newest church was organized in March of this year. One of the deacons from one of the churches moved into this new community at Bogue Chitto and because of his love for the songs of Zion, would sing for the Choctaws in this community. The young folk liked to hear him sing but some of the older people felt that he was trying to impose his religion on them. They threatened him but he said, "As long as the young people will listen to me, I am going to sing." Sing he did, and this was the entering wedge for a preacher to come into the community and preach Jesus Christ. As a result, the church was organized in March with 14 members.

We find from the minutes of their association, reports from six women's societies. We find that the money paid to hold the revival at Bogue Chitto (where the new church was organized) was paid by the women's society at Macedonia.

In their report on State Missions we find, "State Missions cover our entire State and there are many people in our State that do not hear the Gospel. Jesus said to preach the Gospel to every creature. Therefore, we should do our best to get every person in Mississippi to hear the message for Mississippi is our Jerusalem. Jesus said: 'Ye shall be my witnesses in Jerusalem.'" We urge that every Baptist shall carry the message of Salvation to the lost of our State. We can do this either in person or through someone else. We can give of our money to help one to go where we cannot go. We especially plead with our Association to do all we can for the State."

We find recorded in the minutes, gifts for Home and Foreign Missions, also strong appeals for increased interest and larger gifts.

One of the days while we were in this section, the preachers were gathered together for a day of study of God's Word. Bro. S. E. McAdory, who is our missionary among them has established this splendid custom of gathering the preachers together periodically in a study of God's Word. In the words of one of the preachers, "We passee it on." With very earnest, inquiring attitude they came. The Indian Federation was organized and one of the Baptist ordained preachers was elected Chief.

The government schools only provide education through the sixth grade and many do not take advantage of even this opportunity. The women and girls still dress, very much in the same manner of fifty years ago, bright colors, mother-hubbard style dresses, beads, bright combs, etc. These Indians have very little, being just tenant farmers. They are eager to follow the exact teachings of the Book. Often "turning people out of the church" because of misconduct.

Bro. S. E. McAdory of Union is serving as an advisor, friend and missionary to them. His salary is so small, until about all it can do is to provide transportation from one church to another. However he farms and from this makes a livelihood. They love him and come often to him for suggestions and help.

With more than 1,400 not knowing the living Saviour, surely this field presents a challenge.

## THE RELATION OF STATE MISSIONS TO THE OTHER KINGDOM INTERESTS

By Bryan Simmons

Our God is the God of System and Order. This is evident in His Being, in His material creation and in the working out of His eternal purpose. There are three persons in the God-head, each perfect, but each working in perfect harmony with the other two. Each particle of His material creation is perfect in itself and it is perfectly related to the other particles of His creation. His purpose is eternal and His work is one; but there are successive correlated stages in the development of His design.

The harmonious relation of His material creation and their wonderful results have ever been a marvel to the human mind. These have also been a pattern and an urge to mankind in the efforts for the progress of civilization.

What is true in the material realm is also true in the spiritual. His one spiritual endeavor is the redemption of the human race. The establishment of His Kingdom in the hearts of mankind. His Kingdom is to be a unit; but it is to be made up of the kingdom of this world. God is working steadily on to that end; but we find many varied interests or agencies included in His operation, and there are many phases and stages in this one glorious undertaking.

Being laborers together with God and used of Him as agents in His work it behooves us to discover these different interests and departments and their relations to each other and then pattern our plans after His.

To this end it is proposed in this article to discover and discuss the Relation of State Missions to the Other Kingdom Interests. You have studied the rise and progress of State Missions in Mississippi; the necessity for further development of such work and some ways of aiding churches in the accomplishment of their portion of this task. Other articles in this paper have given you a thrilling story of the progress of State Missions from its simple beginning to its present magnificent achievement. You have gotten a challenging view of the yet unfinished portion of the task and there have come to you such practical suggestions as if applied will lead on to rapid success. State Missions has been revealed to you in its greatness and importance; but, as great and as challenging as it is, let it be remembered that State Missions is not an end in itself. It is a means to an end.

Kingdom service is one operation, but it has many processes. Each process is important in itself; but, if the success of the whole operation is to be achieved, each process must come in its own order and be rightly related to the others. We have one Stewardship, the Stewardship of Grace (I Peter 4:10); but there are many elements and agencies involved in the administration of that Stewardship. These have been grouped under Missions (State, Home and Foreign) Christian Education and Social Service.

What relation does State Missions sustain to Home and Foreign Missions? What to all the agencies included in Christian Education and Social Service? What part does it play in the completion of God's wonderful design? To answer these questions it would be well for us to enumerate more definitely the different interests or agencies involved in the great Kingdom enterprise.

In our own State, in addition to State Missions with its many activities, we have our Hospital, our Orphanage and our Denominational Schools. These furnish ample stimulus for our churches and ample machinery for the Evangelization and Christian development of our State. Through State Missions we evangelize and develop new sections thereby creating new centers of energy and strength. Our Hospital and Orphanage afford outlets for Christian sympathy and loving service, while our colleges, supported by the money and patronage from the developing centers, train leadership for further progress. As these work side by side affording the churches opportunities for cooperation for their mutual welfare and also for practical expressions of Christian principles, Baptists in Mississippi will grow into a strong and useful constituency.

When we turn to the larger conquest as waged by Southern Baptists, of which Mississippi Baptists form a part, we find another group of interests or agencies. Among these are Home and Foreign Missions with their varied tasks, Seminaries, Hospitals, and Aged Ministers' Relief. Each has its part in a composite whole and State Missions must be rightly related to these in the great work of taking this world for Christ. With this array of Kingdom interests before us it will not be hard for us to determine the relation State Missions sustains to all the others.

State Missions is fundamental. It is the one and only foundation on which we can successfully build the symmetrical structure of Kingdom interests.

State Missions is the soil that germinates and sustains the plants for Kingdom service. Only as the Gospel seeds sown in Jerusalem and Judea brought forth fruit was there the possibility of the bread of life for Samaria and the regions round about. Even so now, only as Mississippi is Evangelized and developed will it be possible for Mississippians to sustain the other interests necessary to world-wide Evangelization.

Again, State Missions is the basis of supply and the recruiting station from which can be drawn the enlightenment, enthusiasm, the means and the manhood for world conquest.

This is not merely a reasonable theory, but a serious fact sustained by the results of State Mission work in Mississippi through more than one hundred years. Statistics are often staggering rather than strengthening; so instead of figures some incidents and facts are offered in proof of the point. Many years ago, through the help of the State Mission Board, the writer was enabled to serve a little country church near the line of Copiah and Claiborne Counties. During the Summer of that year four boys and girls were led to Christ and baptized into the fellowship of that little church. One of that number is now Mrs. J. H. Rowe, nee Miss Carrie Hooker Chiles, a Missionary located at Kokura, Japan. In the prosecution of its noble task, State Missions discovered and developed a J. B. Lawrence and a B. D. Gray, respectively Secretary and Secretary-emitus of our Home Mission Board. The lamented Landrum Leavell, for many years an efficient workman, under the direction of the Sunday School Board, was converted and trained in a church which has known the helping hand of our State Mission Board. The same can be said concerning other Mississippians who are now capable workmen on the Sunday School Board force. Many Mississippians now occupying pastorates and other positions of honor and service in Frontier districts are products of churches established or nurtured by State Missions. The roster of the faculties of our Seminaries, at present or in the recent past, show a goodly quota of Mississippians who have grown up under the beginning influences of State Missions. A story similar to the one related concerning Mrs. J. H. Rowe, could be told concerning many of Mississippi's representatives on the Foreign Fields.

What is true concerning the dedication of lives is also true concerning the dedication of means. A study of the records of Mississippi Baptist churches will show that those which have been established or aided by our State Mission organization are the most liberal and enthusiastic supporters of the other Kingdom interests. Born or nurtured of the unselfish spirit of Christian Missions they have grown up unselfishly and are ready to share the Gospel with others at the expense of lives and money. They have learned to observe, "Freely ye have received, freely give."

The reader needs only to pause for a few minutes just here, turn back the pages of time and with the eyes of memory read the record of some church with which he or she has been acquainted. Such a perusal will reveal a little band brought together, led and fed by the helping hand of State Missions until it has become an organization of symmetry and strength, not only reaching the unsaved of its own environment and developing the saved of its number; but also liberally furnishing enthusiasm, enlightenment, money and man power for every department of the Lord's work at home and abroad.

Another story could be read. A struggling band has reached out its hand gropingly, seeking assistance; but because of an insufficient State Mission program no help was found. As a result this band has known no development and no vision. It has either dwindled and starved or it has warped into a visionless, selfish, critical

band with no love.

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band with little interest in itself and little or no love and interest in others.

Yes, State Mission is fundamental among the Kingdom interests. Not because Mississippians are more important to God than other people; but because they are His organized, cooperative nucleus for the sending of His gospel to the ends of the earth. If we are to enable State Missions to sustain its rightful relation as the foundation on which the other Kingdom interests are to be builded into a serviceable superstructure we must dig deep and broad and then work into our State Denominational life those principles which make for strength and durability.

If State Missions is the soil that is to germinate and develop the other Kingdom interests it is necessary that the whole field be brought into cultivation and every part of it nourished and directed unto fruitbearing. Although Mississippi is a State of churches, with Baptists predominating, there are many sections yet untouched by our Baptist forces. Many of our churches are still weak and undeveloped. And, with one million people in the State unsaved, there is much need for Evangelization.

If State Missions is the base of supplies and the recruiting station for the army in world conquest, there is need for constant, intensive infusion of Christian patriotism to provide a continuous, enlightened, enthusiastic reinforcement of soldiers and abundant supplies for the great Christian army.

Provide well and wisely here and provision will be made for all our work. Fail here and, so far as Mississippi Baptists are concerned, there will be failure everywhere. "Out of debt" has been the report concerning State Missions, with one exception, for many years. However such a report has often brought a tinge of sadness to many hearts because it was realized that we could report out of debt only because of a policy of retrenchment, or possibly we should say a policy of retreat. Too, along with the report "Out of debt" there has come the information that there has been a falling off in our gifts to other causes. Failing to Evangelize our own State we have failed in the work of Evangelizing the world. Failing to develop our own people here at home, we have failed to make it possible to rightly train the new converts on the Foreign Fields. There is that scattereth and yet increaseth, there is that withholdeth more than is met and tendeth to poverty.

Our State Mission organization is well equipped for its task. Every department has its place, each is essential to the others and there is very little overlapping. There is the department of Pastoral Support pioneering and indoctrinating; the Church Building Department helping to make the work stable and efficient; the Sunday School Department directing the systematic study of God's word; the B. T. U. Department directing the work of training Christian soldiers; the W. M. U. Department calling out the women and children for cooperative service; the Book Store as a source of supply for suitable literature; and The Baptist Record as an avenue of information concerning the whole program and also a source of supply of soul food for the whole family. While the organization is lacking in a separate department of Evangelism the spirit of Evangelism permeates every other department and is the one tie that binds them into an excellent whole. This is a most challenging organization. Challenging in its wise design, its excellent personal and its noble purpose. Some one has well asked, "Lives there a man with soul so dead who to himself hath never said, 'this is my native land.'" This organization stands for the Evangelization and Christian development of our own people and this should rally us to its support. But let it be remembered that this is not the end of the undertaking. It would be little less than sordid selfishness to seek the development of Mississippi for its own sake. With the unselfish spirit of those who pioneered and struggled to make Mississippi Baptists what they are; with the unselfishness of the Master who

"Gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people zealous of good works." Let us, as expressed by Secretary J. B. Lawrence, set ourselves to the task of making Mississippi "A Baptist Empire for World Conquest."

#### SEMINARY EVANGELISM

Dr. J. W. Shepard, Chair of Missions and Practical Activities, Baptist Bible Institute, New Orleans, La.

Every theological school should be a center of evangelistic fervor and training in the practical work of soul-saving. The passion for souls is the most fundamental of all needs in the life and work of the gospel minister. The practical work of evangelism, therefore, as an element in the organization of the plan of every theological school, is the most important of all. Good training along this line calls for the fulfillment of certain conditions.

1. One of the conditions necessary to complete training in soul-saving is a suitable practice field or ground. All kinds and types of people must be accessible and every phase of need be present in the field. The harder the problems and the more varied the needs and difficulties of the work, the better the opportunity for training.

Judged from this side the Baptist Bible Institute has a supreme opportunity in administering, a comprehensive and thorough experience of all kinds and types of work and problems in Kingdom endeavor. There is the city work made complex by large colonies of foreigners of various nationalities, and every kind of country work in the regions adjacent to New Orleans, and the most difficult types too, owing to the fact that there are five hundred thousand people of French origin in southern Louisiana. Every kind of Home Mission work is to be experienced and all Foreign Mission problems are found.

During the past year it has been my privilege to attack the problems, of the interior work of this region, in one of the towns. A large element of the population, perhaps ninety per cent, is composed of foreigners, predominantly French. The people have never had an adequate opportunity to hear the preaching of the gospel. In the whole town of eight thousand population, only six Baptists could be found, who would face the difficulties and line out for sacrificial endeavor, and there was no support to be had from outside sources. The four members, one of which never did show up, could hardly pay the traveling expenses of the preacher. The only access to the Catholic people of the place, was through distribution of tracts, and by personal contacts in the streets. The few members had not been trained in this kind of work, almost all having lived in this Catholic center for many years. The people were courteous and open to accept the tracts and gospels when distributed, but would not attend our services in the Masonic Hall, the only building within the possibilities of the group of Baptists. With no buildings, obliged to rent, and all doors closed except the street work, we carried on for six months. Then we planned a meeting with a tent and the French evangelist L. C. Smith to help us. One of the former Institute students, A. L. Kirkwood, led the music. We were all on the faith basis for finance. For ten days we carried on with an average attendance of perhaps two hundred people or more. Many heard the gospel preached for the first time. Homes were entered where they never had a Bible or even read it, and supplied with the Scriptures. There were a number of conversions. On the last night of the meeting fifteen people came forward in token of their desire to line out for Christ, some of which were real decisions. On the Sunday afternoon following, four were baptized in a lake nearby. Seventy witnessed the baptism who had never seen a baptism before. Some of the Baptists had not seen one for forty years. This is the only work of Baptists in a whole county, or they say there "parish." It is a real joy to break new

ground and build where there is a real need like that.

There are many towns of ten thousand or less in all this great southern Louisiana region which are in just the conditions pictured here briefly. Many of our Institute students are finding their way out into these difficult places round about New Orleans, and carrying the gospel to these needy people. In so doing they are not only meeting a great need but getting the training too.

2. Another condition necessary to thorough training in soul-saving is the proper inculcation of method. It goes without saying that this side is well cared for by the President of the Institute, who was himself at the head of the movement among Southern Baptists in evangelism for many years. The chair of Evangelism has the advantage of this long and splendid practical experience. Too much cannot be said of the value of such experience in the training of the young preacher. After all, more is gained by personal touch with one who knows by practical experience than in any other way.

3. Another condition necessary is the practical organization and proper supervision of the work of evangelization done by the inexperienced students, who enter the seminary for the first time, with very little practical knowledge of the work of the preacher or Christian worker. This is true of students in all seminaries. The curriculum must supply the needed practical training for the inexperienced student. For this purpose the Institute organized and maintains the Practical Activities Department. The young ministerial student who does not know how to speak in public finds opportunity in the services organized by the staff of this department to acquire experience along this line. The art of sermon-making, the theory of which is studied in the department of Homiletics and Public Speaking, finds its actual practice in this supervised work.

The outcome of this work is gradual leavening of the thinking of thousand of people who come in contact with these preaching points daily. This is a hard field, but for several years there have been over a thousand professions of faith annually under the ministry of the student forces of the Institute. Thousands of tracts and gospels are scattered every year with case and discrimination and personal conversations with thousands of people sow seeds of inestimable value in the hearts of the multitudes. New Orleans and the surrounding districts furnish the most needy field for this student endeavor that could be found within the territory of the Southern Baptist Convention. More and more these student preachers and other workers of the Institute are effecting entrance into needy places and planting the light-houses of the Kingdom. To have a share in so marvelous an undertaking is a large part in the training of any young preacher or worker, who casts his lot in with the Institute. The theoretical side is cared for also in a scholarly and thorough way while the young preacher learns to handle the oars in a practical school of supervised rowing.

I congratulate you upon the very excellent paper you are making. I am sure it has never been so good since I have known it. It was my pleasure to be with brother J. W. Edison and the County Line Church in a meeting from Aug. 6th through the 10th. This was my third meeting with the County Line people. The Lord blessed our services. The church received 18 new members. From August 12th through the 16th I was with Rev. J. M. Spikes and the Bethel Church near Calhoun City. This was also my third meeting with the Bethel Church. We had three services daily throughout the meeting. One at 11:00 o'clock A. M., the second at 6:30 and the third at 7:45 each evening. The services closed Thursday evening with 29 new members, the larger number of whom came for baptism. Blessings on you and the Record. Yours cordially, B. C. Land.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.

Corresponding Secretary—Miss Fannie Traylor

Young People's Leader—Miss Edwina Robinson

Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.

Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.

Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

## STATE MISSION WEEK OF PRAYER SEPTEMBER 17-21

### OUR PRAYER CALENDAR

#### 31—FRIDAY

For Rev. and Mrs. Herbert Caudill, evangelistic work, Havana, Cuba.

Mine eyes shall be upon the faithful.

—Psa. 101:6.

#### 1—SATURDAY

Pray for Mrs. W. H. Sears, educational work, and Miss Blanche Bradley, nurse, Pingtu, China.

Thy faithfulness reacheth unto the skies.

Psa. 36:5.

#### 2—SUNDAY

For better understanding between capital and labor in our country.

Be of the same mind.—II Cor. 13:11.

#### 3—MONDAY

For all laborers in our country.

Come unto Me all ye that labor.—Matt. 11:28.

#### 4—TUESDAY

For Rev. and Mrs. W. W. Lawton, evangelistic work, Kaifeng, China.

The knowledge of the Holy One is understanding.—Prov. 9:10.

#### 5—WEDNESDAY

For Mrs. C. K. Dozier, educational and evangelistic work, Fukuoka, Japan, and for Helen Dozier, Margaret Fund student.

This is the victory—even our faith—I Jno. 5:4.

#### 6—THURSDAY

For Mrs. A. Y. Napier (retired on pension), and Campbell and Davie Napier, Margaret Fund students.

He that soweth righteousness hath a sure reward.—Prov. 11:18.

need for them, as will be seen later.

It is reasonable to suppose that the elimination of certain departments and the curtailment of others resulted in a decrease in contributions. It is a mistaken idea which some have that a liberal support for the foreign work can be had by neglecting the state work. It is no more possible to send large contributions to the destitute fields when the states are neglected than it is to maintain large exports without large production at home. The states must be cultivated both extensively and intensely if we produce harvest for the lands beyond. A strong home base is always essential to successful warfare beyond the homeland borders. When we were cultivating the state by using enlistment men, associational missionaries, evangelists and stewardship men, our ingatherings for all causes were at high tide.

There is no attempt at flattery. What follows should not be so interpreted. It is certain, however, that the women are the last to abandon any of our work. In fact, they face the impossible as if there were no impossibilities. In the long ago some of them journeyed to the tomb of the Saviour. They knew they were unable to remove the stone from the grave. But as Jehovah removed the stone, so have the barriers continued to be removed through the passing years. Our appeal is for their support in order that we may cease to retreat, but rather to reconquer lost territory by reinstating those departments of our work which have been discontinued.

### DISTRICT OFFICERS

#### District I—

District Chairman—Mrs. W. G. Mize, Spengler Avenue, Jackson.

Young People's Counselor—Mrs. Purser Hewitt, Yazoo Street, Jackson.

Mission Study Leader—Mrs. W. H. Morgan, Vicksburg.

Personal Service Leader—Mrs. J. L. Angus, Hazlehurst.

Stewardship Chairman—Mrs. E. Sturgeon, 139 Wacaster, Jackson.

Margaret Fund Mother—Mrs. W. W. Price, Crystal Springs.

Publication Chairman—Mrs. M. Latimer, Clinton.

#### District II—

District Chairman—Mrs. M. F. Doughty, Shaw.

Young People's Counselor—Mrs. J. A. Anderson, Belzoni.

Mission Study Leader—Mrs. C. C. Smith, Greenwood.

Personal Service Leader—Mrs. W. A. Bell, Belzoni.

Stewardship Chairman—Mrs. J. E. Watts, Ruleville.

Margaret Fund Mother—Mrs. W. A. Smith, Panther Burn.

Secretary—Mrs. E. C. Harrington, Shaw.

#### District III—

Chairman—Mrs. R. Pressgrove, Grenada.

Secretary—Mrs. C. Longest, University.

Personal Service Chairman—Mrs. John Keeton, Grenada.

Stewardship Chairman—Mrs. Henry D. Walker, Holly Springs.

Young People's Counselor—Mrs. E. P. Barr, Como.

Mission Study Chairman—Mrs. H. L. Martin, Senatobia.

Periodicals—Miss Bettie Kuykendall, Charleston.

Margaret Fund Mother—Mrs. Elmo Branch, Duck Hill.

#### District IV—

Chairman—Mrs. John F. Measells, Amory.

Young People's Counselor—Mrs. J. N. Berry, Tupelo.

Personal Service Leader—Mrs. William Nesbit, Pontotoc.

Stewardship Leader—Mrs. G. L. Winders, New Albany.

Mission Study Leader—Mrs. J. C. Beasley, Houston.

Margaret Fund Mother—Mrs. C. P. Long, Tupelo.

Secretary—Mrs. Earl Tubb, Amory.

#### District V—

Chairman—Mrs. Isham Evans, Shuqualak.

Young People's Counselor—Mrs. Jack Seitz, West Point.

Stewardship Chairman—Mrs. C. N. Brandon, West Point.

Literature Chairman—Mrs. D. N. Garner, West Point.

Margaret Fund Mother—Mrs. Wirt Carpenter, Starkville.

Personal Service Chairman—Mrs. H. L. Rhodes, Ackerman.

Mission Study Chairman—Miss Spencer Guy, Macon.

Orphanage Mother—Mrs. A. M. Tynes, Shuqualak.

(Continued on page 9)

### CONVENTION BOARD DEPARTMENT

(Continued from page 5)

Leflore Co.—Oct. 16—Schlater Church.

Panola Co.—Oct. 16—Batesville Church, on I. C. Railroad.

Lincoln Co.—Oct. 18-19—Union Hall Church.

Riverside—Oct. 18-19—Sledge Church.

Leake Co.—Oct. 19-20—Freeny Church.

Walshall Co.—Oct. 19-20—Union Baptist Church.

Newton Co.—Oct. 23-24—Mt. Vernon Church, 6 miles south of Hickory.

Clarke Co.—Oct. 24-25—Union Baptist Church.

Hinds-Warren—Oct. 25—Raymond Church.

Jefferson Davis—Oct. 26—Oak Grove Church.

Kosciusko—Oct. 26-27—Doty Springs Church.

Harrison Co.—

We do not have minutes from the following associations; therefore, do not have the dates and meeting places. We shall appreciate it if someone will furnish us with minutes, or with the dates and meeting places:

Clay County, Coldwater, Columbus, Greene County, Itawamba County, Kemper County, Lee County, Montgomery County, Mt. Pisgah, Noxubee County, Oktibbeha, Pearl Valley, Perry, Prentiss, Wayne County, Yazoo County, Simpson County.

—BR—

True greatness comes through constant practice and communion with God.—The Ambassador.

### STATE MISSION WORK DISCONTINUED

The State Convention Board has endeavored to operate within its income. To do this, it has been necessary for a number of years to reduce appropriations. When at high tide during the early part of the Seventy-Five Million Campaign, the Board appropriated the magnificent sum of \$130,000.00 for State Mission work. \$35,000.00 of this amount was used for aiding churches in building houses of worship. \$25,000.00 was used for missionary pastors. A large sum was used for enlistment work. An equal amount was used for associational missionaries. A considerable amount was used for evangelistic work. As receipts from the churches declined, the Board found it necessary to eliminate certain departments of its work. The first eliminated was the associational missionaries, twenty in number. That was followed by the elimination of the enlistment men, six in number. Then it became necessary to reduce the amount appropriated for church building aid. There was a corresponding reduction in the amount appropriated for missionary pastors. Then the evangelistic department was eliminated. The stewardship and budget man was discontinued, until for 1934 the amount appropriated for State Missions is only \$21,000.00. From this meager sum we are supporting the Sunday school field department, the B. Y. P. U. department, the Indian work, the Negro work, the Baptist student work in State schools, church building projects and 34 missionary pastors. From this the tremendous reduction can be seen. It should also be remembered that none of the departments were eliminated because there was no



# The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

Baptist Building  
Jackson, Mississippi  
R. B. GUNTER, Cor. Secretary  
P. I. LIPSEY, Editor

SUBSCRIPTION: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson, Missis-  
sippi, under the Act of October 3, 1911.

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Our Advertising Department is in charge  
of Jacobs List, Inc., Clinton, S. C. Soli-  
citing Offices: E. L. Gould, Manager, New  
York Office, Room 2324, 551 Fifth Ave.,  
New York, N. Y.; Franklin E. Wales, 6th  
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Atlanta, Ga.

## East Mississippi Department

By R. L. BRELAND

I want to commend the two good  
articles in last week's Record by  
Bro. J. E. Heath. He is digging  
around the fundamentals. Let the  
good work go on.

Last Saturday, August 25th, Miss  
Susan Riley, daughter of Dr. and  
Mrs. G. W. Riley, of Clinton, Miss.,  
received her Doctor's Degree from  
Peabody University, Nashville. This  
is an honor worthily bestowed and  
well earned.

Miss Hazel Breland, of Coffee-  
ville, Miss., has been elected to the  
head of the Oral English and Dra-  
matics Department of the Alabama  
State Teachers College, located at  
Florence, Ala., and will begin work  
September 15th.

Pastor Henry S. Shepherd closed  
a good meeting with Clear Springs  
Baptist Church, Yalobusha County,  
recently. He did the preaching. A  
good meeting is reported.

DIED—Bro. Joe E. Liles, a mem-  
ber of Clear Springs Baptist  
Church, Yalobusha County, died last  
week. He was a deacon of that  
church, Sunday School superinten-  
dent and a good man generally. He  
was sixty-five years old. He leaves  
one daughter, his wife having died  
several years ago. He was thrown  
from a horse returning from church  
services and died some days later.

Dr. J. B. Lawrence, Secretary of  
the Home Mission Board, began a  
meeting with Pastor Polsgrove at  
the Charleston Baptist Church last  
Sunday. It is scheduled to go thru  
Wednesday, Sept. 5th. He has in  
a way promised to attend the Yalo-  
busha Baptist Association meeting  
Wednesday afternoon of Sept. 5th.

It was decided not to hold the  
meeting at Coldwater, Neshoba  
County, the second week in August  
as the County Fair was beginning  
in a few days. There will likely be  
a few days meeting there the sec-  
ond week in October.

Rev. Wesley Burnett is the pas-

tor of Edinburg Baptist Church,  
Leake County. While at Mars Hill  
recently in a meeting I heard some  
good things about the work of  
Pastor Burnett at that place. He is  
rather a new man in those parts,  
having come from Arkansas a year  
or so ago. He was born in Missis-  
sippi but went to Arkansas when a  
small boy; so he is only coming  
back when he came to Philadelphia  
to make his home.

I love my country. I love my  
president and pray for him daily.  
But this does not take away my  
right to think for myself and find  
fault with them if I so see fit. In  
many things the New Deal has done  
some fine work. It has helped  
the poor and needy and saved many  
homes to their owners, no doubt.  
But I am somewhat against the  
policies as put into practice by the  
president or those under his au-  
thority. Much money all over the  
country has been spent on bathing  
pools, where mixed bathing between  
the sexes is encouraged, on dance  
halls where young and old have been  
encouraged to dance and do other  
things that are not approved by the  
spiritually inclined. Also many  
have been fed and clothed who are  
as able to work as any of us. Seem-  
ingly the present policy of sup-  
porting half the nation is making  
loafers and bums out of many who  
formerly were self-supporting. Of  
course, in any deal as large as this  
one there will be people who will  
impose on the government; but  
when many of these cases are so  
visible it does look like something  
could be done about it. Our gov-  
ernment has not treated the loyal  
and honest tax payers just right in  
the expenditure of this fund. Like-  
ly it has been unintentional, but the  
helpers of the leaders have paid no  
attention to protests by those who  
opposed such actions. This is not  
said in a specially critical spirit;  
but as an outsider looks on, one  
who is proud that he does not have  
to depend on the government for  
support, it does seem that a great  
deal of the money spent in the  
New Deal is wasted and some  
worse than wasted.

The associational season ap-  
proaches. Efforts should be made to  
put some real life into these meet-  
ings. The usual associational meet-  
ing is a hum-drum affair with no  
life much in it and but little real  
good coming out of it. The Associa-  
tional Executive Board is a farce  
in most associations. It is appointed  
each year, it never meets, never  
makes any effort to help the spiri-  
tual conditions in the county. So why  
have such a board? When fifth  
Sunday meetings are held no con-  
nection with the executive board is  
had, just an all-day and dinner on  
the ground, kind of a Sunday picnic  
with a few speeches, some singing  
and a sermon. All this is good, but  
not a board meeting.

### BYPU ATTENDANCE AUGUST 26

Jackson, First Church	91
Jackson, Grif. Mem. Church	153
Jackson, Davis Mem. Church	226
Jackson, Parkway Church	87
Brookhaven, First Church	176
Skene Baptist Church	74

### SUNDAY SCHOOL ATTENDANCE AUGUST 26, 1934

Jackson, First Church	703
Jackson, Calvary Church	782
Jackson, Grif. Mem. Church	516
Jackson, Davis Mem. Church	350
Jackson, Parkway Church	199
Jackson, Northside Church	85
Brookhaven, First Church	436
Laurel, First Church	450
Laurel, West Laurel Church	425
Laurel, 2nd Ave. Church	282
Laurel, Wausau Church	56

### PHILADELPHIA

Members of First Baptist Church,  
Philadelphia, on last Sunday heard  
the pastor propose a church pro-  
gram along vigorous lines. An em-  
phasis with "Every member wor-  
shipping; every member serving,  
and every member giving," was  
projected. Other points in the pro-  
gram were: a conference on social  
problems led by Dr. N. B. Bond or  
some other recognized authority; a  
fall revival; the denominational  
paper in every home; a week of  
Bible study under outstanding  
teacher annually or semi-annually;  
a study course series; a worthy  
Sunday school, B. T. U. and W. M.  
S. objective; a live and largely at-  
tended prayer meeting and teach-  
er's meeting Wednesday evening;  
constant visitation with definite  
aim; quarterly meeting with county  
pastors for study, prayer, fellow-  
ship; entertain State Convention;  
perennial evangelization along lines  
of preaching, praying, teaching, dis-  
tribution of gospels, tracts, New  
Testaments and Bibles; participate  
in worldwide missions; develop and  
guard the social life of the young  
people as well as the aged.

The church will act on the points  
in this program incorporating each  
one as it sees the time ready.

D. A. McCall.

### MT. HOREB REVIVAL

Mt. Horeb revival began Sunday,  
August 12 and closed August 17  
with Bro. T. R. Coulter of New  
Orleans doing the preaching, Bro.  
Herrington leading the singing and  
Mrs. McGrew of Ellisville organist.  
The revival was a great success,  
there being 29 new members added  
to the church. Bro. Coulter was  
born and reared here, joined Mount  
Horeb church when quite young and  
was baptized by Bro. Tom. Dale.  
His coming to be with us in the re-  
vival caused many people in this  
community to go to church that had  
not been to church in many years.

The time was set for the next  
revival for the second Sunday in  
July 1935 with Bro. Coulter elected  
to hold the revival. Bro. Coulter is  
a servant of God, filled with the  
Holy Spirit. May God bless him in  
the Lord's work.

Mrs. E. J. McGrew

### W. M. U. PAGE

(Continued from page 8)

District Chairman—Mrs. Henry  
F. Broach, Meridian.  
Young People's Counselor— Mrs.  
W. W. Willis, 1406-12th Ave., Me-  
ridian.  
Stewardship Chairman— Mrs. R.

L. Callihan, Carthage.

Mission Study Chairman—Mrs. T.  
J. Barnett, Carthage.

Personal Service Chairman—Mrs.  
E. R. Simmons, 1609-16th Ave., Me-  
ridian.

Margaret Fund Mother—Mrs. J.  
L. Hailey, Hickory.

### District VII—

Chairman—Mrs. J. H. Mathews,  
Gulfport.

Young People's Counselor—Mrs.  
Ben Everitt, Petal.

Secretary—Mrs. Claude Hamilton,  
Poplarville.

Mission Study Chairman—Mrs. T.  
T. Brown, 808. Rebecca Ave., Hat-  
tiesburg.

Stewardship Chairman — Mrs.  
Herbert Gillis, Hattiesburg.

Personal Service Chairman — Mrs.  
R. M. McKay, Lucedale.

Margaret Fund Mother—Mrs. L.  
C. Upshaw, Laurel.

### District VIII—

District Chairman—Mrs. I. L.  
Toler, Gloster.

Stewardship Chairman — Mrs. J.  
E. Piggott, Tylertown.

Mission Study—Mrs. Leon Ty-  
rone, Silver Creek.

Personal Service — Mrs. B. B.  
Stamps, McComb.

Margaret Fund Mother—Mrs. T.  
W. Green, Magnolia.

Periodicals—Mrs. L. E. McGowan,  
Union Church.

Secretary—Mrs. W. R. McGehee,  
Brookhaven.

### WALNUT GROVE, MISS.

On the third Sunday in July Bro.  
J. H. Lane came to us at New Hope  
church in Leake County and preach-  
ed through Friday night. There  
were seven additions to the church  
as a result of this meeting.

On the second Sunday in August  
we began our meeting at Standing  
Pine church. We had great crowds  
from the beginning. The results  
of this meeting were ten by baptism  
and one by letter, and the invisible  
results will never be known.

Bro. Lane is a fearless Baptist  
preacher who knows how to picture  
the results of sin. I feel that our  
people have been wonderfully re-  
vived.

Yours for a greater kingdom work,  
Rev. A. M. Langston, Pastor.

## Positive Relief for MALARIA!

Sure End to Chills  
and Fever!

Here's real relief for Malaria—  
Grove's Tasteless Chill Tonic!

Quickly it stops the chills and fever  
and restores your body to comfort.  
Many remedies will merely alleviate the  
symptoms of Malaria temporarily, but  
Grove's Tasteless Chill Tonic goes all the  
way and completely rids your system  
of the infection.

Grove's Tasteless Chill Tonic is a real  
corrective of Malaria because it contains  
two things. First, tasteless quinine which  
kills the Malarial infection in the blood.  
Second, tonic iron which helps overcome  
the ravages of the chills and fever and  
fortifies against further attack. Play safe!  
Take Grove's Tasteless Chill Tonic. It  
now comes in two sizes—50c and \$1. The  
\$1 size contains 2½ times as much as the  
50c size and gives you 25% more for your  
money. Get bottle today at any store,



## Sunday School Lesson

W. A. Sullivan

September 2, 1934  
Applied Religion  
Micah 6:8

Gates and Keys to Bible Books is the title of a very interesting and helpful volume by Leonidas Robinson, M. A., Ph.D. (Revell). Liberty is taken here to quote at length from his article on the Book of Micah.

1. "Judgment must begin at the house of the Lord. The prophets all agree that the purpose of this judgment is to bring the people to repentance and salvation; and certainly the ultimate object always in the view of Jehovah is, through them, to save the race. Micah gives the revelation of this righteous judgment. 'When I sit in darkness the Lord shall be a light unto me.' Can we see in this a modern application? It is safe to say that God cannot save sinners through a people religiously defiled. It is not too much to say, God cannot save souls over the graceless heads of men and women who 'ceremonially' hold the office of a high vocation and block the progress of the kingdom.

2. "Captains of Industry, as Micah designated them, were those 'who pluck off their skin from off them, and their flesh from off their bones.' That is a bold figure, but bolder still he proceeds: 'Who also eat the flesh of my people.' Go if you will into the homes of the employees of some modern factories and see what Micah saw. The dwellings contemptible and mean, the pictureless walls and carpetless floors and floorless cupboards are the sure marks of abject poverty. Worse yet, the gaunt figures and hollow eyes and hunted, servile expression all show them to be food for employers who live in palaces, and sport in private launches and automobiles. When one class is ground and crushed, and another at the other's expense grows fat and flourishing, is not the flesh of the one served 'as from a pot' for satisfying the conscienceless greed of the other?

3. "The cruel, selfish motto of such heartless ones, is 'Look out for number one,' 'Business is business,' etc. They merge their conscience in a corporation. They say that they are in the market for labor, and that it must go on supply and demand as do other things. When men of sterling manhood, a keen sense of justice, and a heart of brotherly love see conditions like these, is it any wonder the temper is hot? Is it any wonder that at least men grow desperate and revolution comes to bring chaos and blood? The sin is the more hateful and the deeper dyed when, as in the case of the tyrants of Micah's times, this wickedness was done under the cloak of religion, and is more to be dreaded when done under the forms of law.

4. "The fundamental reasons for commercial ruin are sounded by our prophet. The business world runs on faith. In times of panic, after the conventional pretenses have been exploded and 'the tricks of the trade' have been discovered, men say on every hand 'It is all caused by a loss of confidence.' 'Credit is the soul of commerce'; and more and more as the great national and international enterprises, where trust and credit are necessary, increase, masks are torn away and the surer bases of business integrity and honesty are found to take the place of chicanery and intrigue that is yet all too common. But 'Absolute cures,' and a 'ground floor opportunity,' and 'a sure thing,' still blacken with lies the advertising pages of our daily papers. The pitiless crushing of rivals, the heartless competition, and blindness to human rights are a wicked alloy in the golden rule. May God answer the prayers of the good that the peace of Micah's vision, the peace in a broad, deep, genuine sense; peace social, ethical, and spiritual; the peace of him who is the Prince of Peace; yea, and in answer to his ascending prayer, may that peace come: 'Peace I leave with you, my peace I give unto you.' Then only shall we have the test of the truth put upon the assertion by Miss Willard 'The golden rule of God will bring the golden rule to man'."

—BR—

### DR. AND MRS. MADDRY'S VISIT TO SPAIN

—O—

It is impossible to duly express in words our appreciation of the so greatly valued and blessed visit of Dr. Maddry, Executive Secretary of the Foreign Mission Board, in company with Mrs. Maddry.

Without attempting any detailed description of the visit which lasted only ten days, including the day of arrival and departure, visits were made to the most characteristic places of our missionary activity. The first gathering was at Madrid and the last at Barcelona and at both these places several persons stood up and confessed Christ at the appeal of Dr. Maddry.

Dr. Maddry came and established a vital relation between the Southern Baptists and our Baptists here. His glowing heart for the mission cause and his setting forth the purpose of the Board and his strong appeal to the souls was a perfect revelation and emblem of the great soul and mission of the Southern Baptists and evoked the response from everybody who had the pleasure to hear and meet him.

As the highest official of the Board, Dr. Maddry brought to the understanding of all the great purpose and secret of the success of the Southern Baptists which is a hearty effort of evangelism, and it was at the same the reflex of Christ and His great mission.

Not only had these our distinguished visitors gained the hearts but their noble personalities have left an indelible impression upon all who had the privilege to meet and hear them.—Nils J. Bengtson, Barcelona, Spain, July 23, 1934.

### MEMORIES OF FOREIGN

#### MISSION WEEK

Inabelle G. Coleman

Seven hundred world-winded, missionary-hearted Christians came to Ridgecrest for the week of August 5-12. They looked unto him and were radiant with a deeper love for God, and more profound gratitude to Christ, a closer fellowship with the Holy Spirit, a larger vision of service, and a more complete surrender of self to the Master's purpose of life. They came down from the mount resolved about many things. Among their determinations there is a plan to return to Ridgecrest August 4-10 for the 1935 Foreign Mission Week.

In the absence of Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, who is visiting Southern Baptist missionaries in Europe and Palestine, Dr. W. O. Carver of the Southern Baptist Theological Seminary presided over the services of the week. Dr. Carver's devotion to missions, intimate knowledge of the fields, fatherly devotion to his "sons and daughters"—the missionaries, and profound love for the Master combined to lead him to create the high spiritual note that prevailed throughout the week.

Thirty-eight missionaries tarried there on the mountain and gave of their best daily not only in class hours, round tables, prayer times, lecture periods, worship services, but also as comrades in camp. Many found joy in claiming their favorite, most consecrated missionary for a playmate or hiking partner. Walking together, talking together, praying together, layman and missionary found a common heart purpose and added strength for each through sharing their intimate thoughts and soul yearnings. It was good to be there!

One night after taps had sounded bed-time and re-echoed across the peaks, "God is Nigh," the melody of sweet singing floated softly through the windows and bade approaching sleep to retreat a bit. Hymns of God's love, melodies of consecration and devotion gently wrapped the assembly grounds in tenderness, while "the seven hundred" meditated and prayed, or whispered, "Be still and know that I am God."

The voices of these sweet singers came from a little group of youthful serenaders—the hotel staff. Most of these were sons and daughters of the missionaries. Altogether there were 41 of these children at Ridgecrest during Foreign Mission Week.

In addition to the 38 missionaries contributing to the week's program, there were other consecrated Baptist leaders who gave of their best, also, throughout the week. Some of these were: Miss Kathleen Mallory, Dr. W. O. Carver, Dr. I. J. Van Ness, Mrs. Ida M. Stallworth, Dr.

J. B. Weatherspoon, Mr. A. F. McMahon, Mrs. Edna R. Harris, Dr. W. E. Denham, Dr. Marshall Mott, Miss Vonnice Lance, Miss Mary Northington, Dr. Louis J. Bristow, Miss Blanche Sydnor White, Dr. John Briggs, Dr. J. T. Watts, and scores of others.

Perhaps the memory that will linger longest is the treasured lake-side hour framing the daily sunset service led by Dr. W. E. Denham of Euclid Baptist Church, St. Louis, Missouri.

With very intimate yet humble knowledge of the Holy Spirit, this serious-minded, profound-thinker of God, portrayed the manifestations, the power, the place and the purpose of the Holy Spirit in Christian's lives. He did more, also. He daily led the vesper group into such close fellowship with the Spirit that they walked away through the twilight shadows very conscious of his abiding presence, and perfect surrendered to "walk in the middle of the road with God."

The missionaries who were present for Foreign Mission Week were: Rev. W. A. Carson, Ogbomoso, Africa; Mrs. B. L. Lockett, Ogbomoso, Africa; Rev. J. Christopher Pool, Ogbomoso, Africa; Rev. L. L. Johnson, Maceio, Brazil; Dr. and Mrs. R. S. Jones, Pernambuco, Brazil; Rev. and Mrs. M. G. White, Bahia, Brazil; Dr. and Mrs. J. W. Shepard, Rio, Brazil; Mr. and Mrs. J. W. Moye, Chile; Rev. and Mrs. J. E. Jackson, Wusih, China; Mr. and Mrs. L. B. Olive, Central China; Mr. J. C. Owen, Central China; Miss Sallie M. James, Central China; Miss Lila Watson, Shanghai, China; Dr. Jeannette E. Beall, Laichowfu, Shantung, China; Rev. and Mrs. C. A. Leonard, Harbin, Manchuria; Miss Bonnie Jean Ray, Pingtu, China; Mrs. D. W. Herring, North China; Miss Clifford Hunter, North China; Mr. B. P. Roach, Pakhoi, China; Rev. W. D. King, Canton, China; Dr. and Mrs. R. E. L. Mewshaw, South China; Rev. and Mrs. Frank Woodward, South China; Rev. and Mrs. N. F. Williamson, Fukuoka, Japan; Rev. J. E. Davis, Mexico; Miss Sarah Funderburke, South China; Mr. and Mrs. Edgar L. Morgan, North China.

—BR—

"Why do you call your boy 'that bird'?" asked Nancy.

Amelia yawned slightly.

"Well," she replied, "he is chickenhearted and pigeon-toed, has habits of an owl, wears a swallow-tail coat and a collar with wings; he's always out for a lark and acting the goose; his conversation is parrot-like; still, he's rather a duck! Do you want any more reasons?"—Ex.

### Do you lack PEP?

Are you all in, tired and run down?

**WINTERSMITH'S TONIC**

Will rid you of

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and build you up. Used for 65 years for Chills, Fever, Malaria and

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### GRAY'S OINTMENT

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**BOILS**

Superficial Cuts and Burns and Minor Bruises. 25c at Drug Stores.

(This the Sunday 21.)

This year and intense experience years in has been 100,000, famishing than 500 by the alarmed situation, half a billion needs.

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# DOES PRAYER BRING RAIN?

(This article is reprinted from the Sunday School Times of July 21.)

This year's drought, in extent and intensity has exceeded anything experienced in more than forty years in America. The wheat crop has been decreased by more than 100,000,000 bushels. In the Dakotas, famishing cattle numbering more than 500,000 have been purchased by the Government. Congress, alarmed by the seriousness of the situation, appropriated more than half a billion dollars for relief needs.

A student in the Moody Bible Institute, Chicago, felt constrained to ask for a city-wide broadcast of prayer for rain. To his distress, this proved to be impossible. But God had larger plans. Miss Judith Waller, Educational Director of the National Broadcasting Corporation in the Chicago area, suggested that the Blue Network be used. Soon arrangements were completed for the western section of that network, covering the states where the drought prevailed. The time was set at 1:55 to 2 P. M. on Sunday, June 3. A New York radio program was actually suspended for that period. Since Dr. James M. Gray, President of the Institute, was to be absent from the city, the Rev. Harold L. Lundquist, Dean, was asked to offer the prayer.

Announcement of this prayer broadcast was made that morning in the Moody Memorial Church. Pastor Ironside, with the deep sympathy of soul with which God's grace has endowed him so generously, urged the thousands present to listen in and to share the burden of prayer for drought relief.

One listened with mingled feelings of joy and fear. Was it not a serious thing, in the face of growing infidelity, to articulate the wishes of humanity in a bold prayer for divine interposition? Would God at this time hear us? Would He be favorable to our sinning land? These were questions uppermost in one's thought as one turned the dial of the radio to bring in this momentous national broadcast.

The announcer was speaking: "In the interest of humanity, the facilities of this station for the next five minutes will be devoted to a service of prayer for relief of our drought-stricken states. The Rev. Harold L. Lundquist, Dean of the Moody Bible Institute, will offer a prayer."

The Dean prayed:

"O, thou infinite, eternal, and unchangeable God, thou in whom 'we live, and move, and have our being,' thou who art the Giver and Sustainer of all life, we worship and adore thee; we return thanks to thee because thou has dealt bountifully with us in all the years of thy faithful and loving remembrance of us and of our needs. We have received thy blessings and have enjoyed them, but we confess with shame that we have not always recognized thee as the Giver; we have all too often worshipped the created things 'rather than the Creator, who is blessed forever.'"

"We acknowledge our sin. Our transgression is ever before us. Therefore we cry unto thee this day as a nation, that thou wilt forgive us and cleanse us. We rejoice in the assurance that thou art a merciful God, that thou art 'nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.' Thou wilt hear us as we come to thee in true repentance and humility."

"Having thus sought thy forgiveness, we now come boldly in the name of the One in whom thou art always well pleased, thine only begotten Son, Jesus Christ our Lord. We remember before thee in earnest prayer those vast areas of this our native land wherein men and nature alike cry out unto thee for relief from the parching drought which has made barren the fertile fields which would ordinarily stand in the pride of their summer beauty, and which has stricken the hearts of men with fear and discouragement. We pray that, if it be in accordance with thy holy will, thou wilt again reveal thyself as the One 'who giveth rain in the earth.'"

"Thou art the ever-faithful One. Thou sendest both seed-time and harvest. Thou givest 'meat in due season.' We plead before thee thy faithfulness. And thou art a loving God. Great indeed is 'thy loving-kindness toward them that fear thee.' We plead thy love toward those who join in this supplication. Hear us, O, God and answer us as thou art wont to do, 'exceeding abundantly above all that we ask or think.'"

"And as we remember before thee the desolate fields in need of rain, we also pray for the souls of men who have long suffered the devastating drought of soul and spirit which comes to those who live far from thee. Turn them, O thou great Jehovah, unto thee, that thou mayest pour out upon them and upon us showers of blessing from thy very presence."

"This is our prayer, and this is the boldness we have toward the Son of God, 'that if we ask anything according to his will, he heareth us: and if we know that he heareth us whatsoever we ask, we know that we have the petitions which we have asked of him.' Hear us, for we pray in the Name of our Lord and Saviour, Jesus Christ. Amen."

Special blessing and God's guidance were felt in the preparation and presentation of this prayer. The thought of the listeners was turned to the need of repentance. The spiritual drought was emphasized, and the need of help from God to meet that condition. A sense of fellowship in prayer, and confidence that God would hear and answer, were experienced throughout. The student who made the arrangements was certain that answer would come. He remained in the newspaper offices until four o'clock the next morning awaiting reports.

And the rain came!

The drought was broken.

God had heard and answered.

God had bared his mighty arm, he had manifested once again his love and undeserved grace, he had

intervened in supernatural power in behalf of needy men—both his children and the unsaved: "for he . . . sendeth rain on the just and on the unjust" (Matt. 5:45).

Newspapers promptly reported rains throughout the area where the broadcast had been made.

A Chicago man who styles himself "A Prophet in the Last Days," and who claims to have predicted the death of President while he was still in health, wrote to Dean Lundquist just after the broadcast and said: "In order that you may know whether the Lord has spoken by me or no—thus saith the Lord; Chicago shall have no rain until she repents and brings forth fruits meet for repentance!" And it rained in Chicago within four hours of the broadcast!

The power of prayer has never been tried to its full capacity. "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). The withholding of rain was revealed to the prophets as a mark of divine indignation against national sins. There are many intimations of this in the Scriptures: "If ye shall hearken diligently unto my commandments . . . I will give you the rain of your land in his due season . . . that thou mayest gather in thy corn . . . and I will send grass in thy fields for thy cattle, that thou mayest eat and be full . . . take heed . . . that your heart be not deceived, and ye turn aside . . . and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit" (Deut. 11:13-17). Similar statements are found in I Kings 8:35; 2 Chronicles 7:13; Jeremiah 3:3; Amos 4:7; Zechariah 14:17.

God has spoken warmly to the nation through this drought. If he were to break the staff of bread, how helpless we should be! He has given us solemn warning. Our beloved nation is plunging into drink and pleasure, forgetful of God, abandoning the house of prayer, and needs to be called to repentance. "If I shut up heaven that there be no rain, or if I command the locusts to devour the land . . . if my people, which are called by my name, shall humble themselves, and pray, seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (2 Chron. 7:13, 14).

Let us thank God for this notable and immensely significant answer to prayer. Is it not an answer of what God longs to do for his praying Church? Satan dreads prayer. He laughs at our toil, mocks at our wisdom, but trembles when we cry unto God who performeth all things for us (Psa. 57:2). "Nothing lies beyond the reach of prayer except that which lies outside the will of God." Let the whole Church answer God's standing challenge: "Call unto me, and I will answer thee, and

shew thee great and mighty things, which thou knowest not" (Jer. 33:3). "The people that do know their God shall be strong, and do exploits" (Dan. 11:32).

## NEW TRACTS

By Walter M. Gilmore

"How to Make a Success of the Every Member Canvass" by Austin Crouch, "Stirring Up Interest in Missions" by M. E. Dodd, "Scriptural Giving" by J. Clyde Turner, "Light on a Great Service" by Thos. J. Watts, and "A Glimpse at the Cooperative Program of Southern Baptists" by Walter M. Gilmore are the new tracts just published by the Executive Committee of the Southern Baptist Convention for use in preparing for the Every Member Canvass this fall. Also reprints have been made of a number of standard tracts on Stewardship, Tithing and Pledge Cards.

The plan of distribution of these tracts and pledge cards is the same as in former years—through the different State Secretaries to whom the Executive Committee sells them at the cost of publication in large quantities. The State Secretaries distribute these tracts to their constituency as they see fit, in most cases, if not in all, donating them.

So in ordering your supply of tracts apply to your State Secretary. In the event the State Secretary can not supply your needs, you can secure them from the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee, at the same price charged the State Secretaries.

A sane and liberal use of these tracts will be found most helpful in preparing for and putting on a successful Every Member Canvass. They contain just the information and inspiration needed for this purpose. Of course they should be wisely distributed. They should not all be dumped on the congregation at one time. A personal, prayerful, purposeful distribution at the right time will add tremendously to the effectiveness of the tract.

A young fellow named Goldstein got a job as conductor on the Spring Street trolley line, which averages \$9 to \$10 a day in fares.


After two trips, Goldstein turned in to the superintendent, \$19.85. The superintendent looked at Goldstein and said, "You are a wonder, Goldstein, how in the world did you do it?"

"Boss, I'll tell yoy," said Goldstein, "business was bad on Spring Street, so I took the car up Broadway."—Wall Street Journal.—E. H. in Baptist Courier.

## Stop Headaches Right Now!

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CAPUDINE is liquid — already dissolved. It naturally takes hold quicker without upsetting the stomach. Can you afford not to take the best? Try it for periodic pains and cold aches also. 10c-30c-60c a bottle.



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After a hard day's work,  
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**DICKEY'S OLD RELIABLE**  
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## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

For the past two nights with a day between we have been staying at Dr. James Lipsey's house, ten miles from the Union Depot in Memphis, where Adele and Mary and little Jimmie live. Little Mary, of the lovely brown eyes, said to me, "Ma, what makes that cloud black?" Now see if you can answer that question. I've thought and thought and don't know yet. I told you last year of their home and the many things they have there to make them happy. The youngest members of the family are four little round puppies that haven't got their eyes open yet, but will soon. A dozen ducks are waddling around the yard, quacking happily, and a handsome turkey gobbler struts and gobbles with great importance. He has a wife and four little turkeys somewhere. But even these living things didn't interest me as much as the "buggy," which I should call a wagon, which their daddy made himself for the children. It has a chassis like a car, and shafts, but no top. It is painted light green and yellow, and is a handsome vehicle, if I ever saw one. In it can sit the three children and the pony is hitched between the shafts, and off they go. Once or twice Daddy and Mother, it is said, rode there too, but I should think this pretty hard on the pony, though this is said to be not so. It is a great sight, the three bright faced children in the gaily colored buggy and the chubby pony going round the yard, or along the highway, not so fast as to frighten anybody.

We left this sweet home this morning before the little girls were awake, but blue-eyed blond young Jimmy was up, and ate breakfast with us, seated in his daddy's lap. Shortly afterwards Daddy drove us to the Union Depot and now we are speeding northward through Arkansas, due to reach Kansas City tonight and if all goes well, Colorado Springs and more dear kinfolks at midday tomorrow. Take care of your part of the Children's Page, in writing to me, and solving the puzzles, and I will do my best with mine. With love, from

Mrs. Lipsey.

### MR. SPURGEON'S VOICE

By Rev. A. Cunningham-Burley  
Central Baptist Church,  
Putney, London, England

During the many Centenary meetings here in London, frequent and enthusiastic references have been made to Mr. Spurgeon's voice. There are many still among us who remember it. There are others who are able in some measure to reproduce the playful, powerful and pleading tones of Spurgeon's mellifluous voice. It is a rare joy to meet with some persons and to make a note of their unaffected recollections.

Sir Charles Owens, in a reminiscent mood once told me that the compass of Spurgeon's voice was that of a high and clear tenor. He further added that having heard both the singing of Sims Reeves and the preaching of C. H. Spurgeon, he could say that Spurgeon vocally, was the "Sims Reeves" of the English pulpit—a living example of perfect voice mastery.

There are voices which, once heard, can never be forgotten, not only because of their richness, but

Bible Story No. 9, August 30th  
Abraham and Lot: Gen. 13:1-18.

After going down into Egypt for awhile on account of famine in Canaan, Abram and Sarai and Lot came home, back to Bethel, to the place where he had set up an altar for God's worship. By this time, Abram had become a very rich man, in cattle and silver and gold, but he was still the friend of God, and worshipped Him at the Altar. Lot too, had flocks and herds and tents, and was rich. All this stock to be provided for made it hard for them to live close together, and the herdmen of Abram and Lot quarrelled about it. So Abram told Lot their men must not fall out, there would be plenty of room if they got a little further apart; he assured Lot that any part of the land that Lot took, he, Abram, would be pleased with what was left. Lot was not so unselfish; he looked it all over very carefully, and chose all the plain of the Jordan, which was well-watered by the river, and fine grazing land for his cattle. Abram remained in Canaan, and Lot lived in the cities of the Plain, and got nearer and nearer to Sodom, which was a very wicked city.

But God knew that Lot had taken the best of the country, and one day He said to His friend Abram, "I want you to look all around you, north and south and east and west; all the land that you can see, I am going to give it to you, and to your children forever. And your children and children's children are going to be so many that they can't be numbered."

### Questions for You to Answer

1. What kin were Abram and Lot?
2. As Abram was the older man, does it not seem right that he should have the choice of the land?
3. Why did Lot not think of this?
4. Did he make a wise choice, when he took the best land? What city was near to it?
5. How did God show Himself Abram's friend?
6. How did Abram show that he loved God? Verse 18.

because of the spiritual reality which thrills through them; because of the deep pathos and tenderness which they breathe. Small wonder that the ear which once hears them becomes comparatively deaf to all other sounds. Those vocalities linger in the memory like the notes of some celestial melody, rendering other notes and voices dull and prosaic in comparison. Such, from all accounts, was the voice of Mr. Spurgeon. Distinguished not only for its range of compass and richness of sound, but also for that indefinable tenderness which so entranced his hearers that they frankly confessed their reluctance to attend any other ministry but his.

It should be remembered that the Victorian Era was practically wealthy in beautiful voices. Among the great singers who had what one might call, "genius in the voice," there could be named Adelina Patti, Sarah Bernhardt, and Madam Melba. Of Melba's singing, Blanche Marchesi used to say that it brought to her mind the picture of a beautiful bird in a blue sky. Then there was Jenny Lind, with cadences in her voice that completely over-

whelmed her audiences with uncontrollable emotion.

Nor can we forget the great Victorian orators. There was Gladstone with his passionate eloquence that commanded the attention even of hostile hearers. Contemporary with him was John Bright with mainly presence and silvery voice of great compass and variety of tone. A little nearer to our own day came Lord Rosebery with a pleasing Scottish accent and a burr in his voice like an ivory click.

But of preachers, it must be frankly confessed, that Spurgeon had, perhaps, the most magnificent voice that was ever given to man. In saying this, one is not forgetting that his great Anglican contemporary—Canon Liddon was possessed of a flexible voice of great purity and fervent persuasiveness.

Yet it remains true that Spurgeon's incomparable voice with its magic tones and mellow clearness, made it a real pleasure to listen to discourses that consumed almost an hour in their delivery. Dr. Parker said of it: "It was the mightiest voice I ever heard. A voice that could give orders in a tempest and find its way across a torrent as through a silent aisle." How often it has been described to me, who heard it but once in the far-off days of childhood. A warm and impressive conversational manner at the outset of the sermon that drew to him all hearts; and then the soft melodious pleadings or the strong denunciations that held the vast congregation spell-bound and almost impotent in his hand.

Dr. Lorimer, of Tremont Temple, Boston, whose harsh and grating voice was one of the most unpleasant I ever listened to, could nevertheless speak glowingly in favor of Spurgeon's lovely voice from which he was streets away: "Spurgeon's voice was marvellously sweet resonant and tuneful. At one moment, it was as soft as a mother's lullaby and at another it rang with all the clearness of a clarion, calling cavalry troops to arms; then sometimes, deep and powerful as the reverberations of thunder. For richness, for carrying qualities and for persuasive pathos, probably it has never been surpassed." All of which is very wonderful.

Some few months before he died, Sir John R. Robinson regaled me with his recollections of Mr. Spurgeon, some of which have since appeared in that entertaining volume of his "Fifty Years of Fleet Street." When quite a young man, Robinson heard Spurgeon preach in the Crystal Palace, and thus described the scene. Twenty thousand persons were present at the service. Which ever way you looked you saw a mass of human beings and it was difficult to believe that the people at the rim of the vast circle could hear, but they could all the same. The organ was at the extreme end

of the Palace—scarcely in sight, but when Spurgeon asked the organist (who looked like a black dot in the distance) to play the hymn-tune once more, he heard the short stout man in the pulpit and turning round to the keys, sent forth a glorious volume of music.

Is there any living voice, anywhere, anything like it? I can think of one and only one; that of the Rev. Henry Howard the Australian minister, of Fifth Avenue, New York. It rang out in the Westminster Central Hall during the Autumn of 1924—a magnificent voice of excellent tone and high tenor compass. Perhaps Mussolini's voice comes near to it, for Lady Oxford calls it one of the most beautiful voices that she has ever heard. "It is war-like in its clear notes, warm in tone, never strident but strong and carrying far. In a great piazza, not one syllable is ever missed."

We rarely hear of Spurgeon's voice failing. True, it was sometimes overcome by emotion and choked with tears when his theme carried him away. His Exeter Hall services in the year 1856 severely taxed his voice and strained his vital powers. Sometimes his voice would almost fail and break down as he pleaded with sinners to come away to Christ. Once his wife thought he would have died there before his congregation. He was preaching from the text, "His Name shall endure forever." But his voice began to give out and only in broken and breathless accents was he able to conclude his sermon. "Let thy name perish but let Christ's name last forever. Jesus, JESUS, JESUS, Crown Him Lord of all!" He then fell back speechless and exhausted in the chair behind him.

We have it on record also, that one year before his death while preaching at the opening of the new Scotch Church, Mentone, he managed to get through the sermon with trembling knees and the bell gone out of his voice. Just prior to this he had exclaimed most pathetically: "Do hear me all you can while I am to be heard." Shortly afterwards, the rich timbre of his voice began audibly to fail.

Which compels one to say, that if the voice of the servant was so extraordinary, what must the voice of the Master have been like? There

(Continued on page 13)

## HILLMAN

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M. P. L. BERRY, Pres.  
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## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

Oxford, Miss.

—:—

Jackson, Miss.

### MYRICK'S DISTRICT ENTHUSIASTIC OVER ASSOCIATIONAL B. T. U. PLANS

All last week it was the pleasure of the state secretary to be is District Six, the district that Mr. Granville Myrick is president of. Kosciusko was headquarters and beginning with Sunday afternoon and then each evening during the week the different associations were visited and plans discussed for the coming year. In each instance, after thorough discussion, a program including TWELVE REQUESTS OF THE ASSOCIATIONAL TRAINING UNION DIRECTOR was presented. In spite of rain practically every day, and the fact that some had to travel roads that were impassable for some folks, we had a good response and feel that the first week of these meetings was a grand success. Mr. Myrick had made all the arrangements, had done all the publicity and together he and the secretary rode every day to a different association. At Noxapater where the meeting was held for Winston County the Noxapater Training Union served delightful refreshments to the crowd at the close of the service. Brother Weaver, their enthusiastic pastor, hurried back from a meeting he was preaching in in order that he might be there for this fellowship meeting at least. Mr. Walters, director of the Association, asked the crowd to adopt the recommendations to have their year begin with October and to change their meeting day from the third Sunday to the first. This was enthusiastically done and so their new year begins with the first Sunday in October.

Choctaw County is calling a meeting for the afternoon of the third Sunday in September for the purpose of re-organizing and will then begin their regular term with October. Noxubee County re-organized, electing to the office of director Mr. John Wilson of Booneville and their work will date as of October 1st. Kosciusko Association with J. C. Maxwell of Kosciusko as director voted to change from the fifth Sunday to the first Sunday in each quarter and all present agreed to cooperate with the direction in carrying out the other recommendations. Leake County was well represented and heartily agreed to change from an all-day meeting each fifth Sunday to the first Sunday afternoon in each quarter. Mr. Rodger Westcott is their new director and is enthusiastic over the possibilities for another year.

The TWELVE REQUESTS being made of the associational director are as follows:

1. Hold an officers' training camp for the associational officers at which duties and plans for the year may be outlined and studied. This may be a part of the first execu-

tive committee meeting.

2. Make a survey of the association, first making a map of the association, locating all churches. Mark the churches that have a Baptist Training Union. Mark those that have only individual unions. Make list of officers including pastor and his address, jot down preaching day of the church and the possibilities of each church.

3. Build a library of study course books to be used by churches unable or unwilling to buy books for their study courses.

4. Hold an annual simultaneous enlargement campaign or study course.

5. Hold an annual fellowship meeting. Banquet, picnic, social.

6. Report to State Secretary:

(1) Name of all directors, presidents of Senior and Adult unions, leaders of Junior and Intermediate unions.

(2) Any new organization with name of leader.

(3) Changes in leadership.

(4) Associational meetings.

(5) Gather quarterly reports in duplicate from each union, keep one and send one to state secretary.

7. Use the Plan Book.

8. Promote the Standard of Excellence—note especially "meetings."

9. Hold Quarterly Associational meetings on the first Sunday afternoon of each Quarter—October, January, April, July.

10. Hold quarterly Executive meeting on the first afternoon of the second month of each quarter—November, February, May, August.

11. Hold quarterly Program Committee meeting on the first Sunday afternoon of the third month of each quarter—December, March, June, September.

12. Let the Associational B. T. U. year begin with October.

We believe that practically all of our Associational Training Unions will cooperate in these suggestions and this will assure us of a year of efficient work that will mean for kingdom progress.

This week has been spent in District Ten with Mr. E. I. Farr as District President. Details of the week's work will be given next week. Next week we will be with Bro. Pete Cullom in District Eleven. Here we will be in Pike County Tuesday night, in Mississippi Association Wednesday morning, Franklin Wednesday afternoon and Union Wednesday night. Those we ask especially to attend these meetings are, all pastors, directors, presidents of Senior and Adult unions, leaders of Junior and Intermediate unions, all associational B. T. U. officers, the moderator of the District Baptist Association and the member of the State Board. Everybody else is welcome and these are urged to be present.

Week by week we hope to carry on this program of reaching our associations for a definite uniform program of activities and before many months hope to have visited all of the seventy-two.

### NEW PROVIDENCE, LEAKE COUNTY ELECTS

The new officers serving the New Providence, Leake County, Senior B. Y. P. U. are as follows: President, Marguerite Gross; Vice-President, Sam Pearson; Secretary, Gladys Gross; B. R. L., Mildred Gross; Cor. Secretary, Walterine Gross; Pianist, Mrs. Howard Gross; Chorister, G. M. Gross; Group Captains, Robert L. Flowers and Howard Gross. When a union is interested to report their work it means that they are doing something worthwhile. We are glad to have this report from New Providence.

### WINONA ELECTS DIRECTOR

Miss Margaret Wynn who for sometime has served so efficiently as director of the Baptist Training Union of Winona has resigned and in her stead Mrs. W. M. Whitehead has been elected. Mrs. Whitehead, who will be remembered by Blue Mountain College schoolmates as Mary Stratton, is thoroughly familiar with the work and the young people of Winona are to be congratulated in the choice of the church in the one who takes the place of Miss Wynn whom they have loved and followed.

### BETHSADIA, NESHOPA COUNTY, REPORTS 100% STUDY COURSE

The Senior B. Y. P. U. of the Bethsadia church in Neshoba County has twenty members and recently in their study course all twenty members enrolled in the class and all twenty took the examination. The first introduction we had to this splendid union was several years ago when they only had one union in the church. At that time they had thirty-eight members. During the annual Associational Training School held in Philadelphia this union enrolled just thirty-eight of its members and only thirty-eight of them took the examination at the close of the course. Can you match that? And they traveled twenty miles, round trip every night.

### MR. SPURGEON'S VOICE

(Continued from page 12)

are many indications scattered throughout the Gospel story to show that there must have been

something marvellously subduing and searching in the voice of Jesus. All the graces of the Spirit were present in the glances of His eyes and the tones of His voice, so that people marvelled at His words. It was the same verdict everywhere. His voice so charged with the gracious emotions of a loving heart, fell like music on the ears of men, women and little children and even His bitterest enemies were constrained to say, "Never man spake like this Man!"

As we think of the rare voices of some of the Master's messengers, Bernard, Cyprian, Augustine, Savonarola, Luther, Erasmus, Calvin, Wesley, Whitfield, Spurgeon and the rest, what are they but the prattling voices of children compared with Him who is the Ancient of Days and whose voice is as the sound of many waters! When people sometimes say that it must have been a rare privilege to have heard the voice of Spurgeon, one instinctively thinks of the overwhelming wonder of those whose joy it was to have heard the Saviour's voice when He was here among men. To have heard Him tell His disciples in slow tender words that they were not to be afraid; to have overheard the low sweet voice of Jesus in the upper room as He distributed the bread and wine and then to have joined in the hymn that they sang before going out to Olivet, Gethsemane and Calvary! Oh marvellous voice of Jesus from the first to the last—the voice of the babe of Bethlehem, the voice of the Lamb of God as it prayed and cried bitterly on the Cross!

In this brief survey, we are led to Dr. Parker's inevitable conclusion: "The voice is the man." It was so in his case certainly, and also in that of his great contemporary. Voice is a great revealer of character. The gentle soft voice so often accompanies a calm, deep nature. A shrill strident voice reveals a snarling and churlish temperament. The real secret of a beautiful voice is Sincerity. Pose is the one fatal thing. Words may be pronounced very correctly, but there will be no pleasure in listening to them if they are tinged with insincerity. Spurgeon was pre-eminently sincere in heart and consequently transparently honest in speech. There was nothing artificial or whining in his voice. That is why his hearers from first to last were impressed by his downright directness not merely in word but in sound also. And many of those who heard that voice fifty years ago, are hearing it yet!

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## DR. AND MRS. MADDY IN ITALY

As Southern Baptists already know, Dr. and Mrs. Charles E. Maddy are at present in Europe visiting various mission fields fostered by the Southern Baptist Convention.

As soon as I heard of the election of Dr. Maddy to the secretaryship of the Foreign Mission Board, I wrote begging him to visit the Italian Mission in order to make the personal acquaintance of our pastors and other workers and to make himself better acquainted with the possibilities, difficulties and hopes of this great country.

On July 10, I had the pleasure of meeting Dr. Charles E. Maddy and his charming wife in Genoa, on their arrival from a visit of our churches in Spain. We immediately went to work and on the same evening met with the two churches of Genoa and Samperdarena, in the chapel occupied by the Genoa church. From Genoa, on the following day, we went to Turin, where we had the pleasure of visiting the two churches in that promising city. While there, Dr. Maddy was moved to appeal to the numerous strangers who attended the two services, to accept Christ as their personal Saviour. In Prof. Paschetto's church, we had the joy of seeing about 20 people rise to their feet and confess Christ publicly. This outburst of enthusiasm and faith on the part of the audience greatly surprised and pleased Dr. Maddy.

By the way, it should be stated at this point that Prof. Paschetto has now about 100 candidates for baptism, whom he hopes to baptize in the newly constructed baptistry during this year. In the other church of the same city, there were also an encouraging number of public confessions of faith, after the inspiring appeal of Dr. Maddy. While in Turin, Dr. Maddy and his wife with Prof. Paschetto and myself, in automobile, visited five of our churches in the valley of Susa, and at the same time, we had the opportunity of getting acquainted with the pastors and their families and of seeing our chapels and "hired halls."

From Turin we went to Milan, where we had a magnificent service. There were about 12 confessions at the end of this service. This church has been worshipping in "hired halls" for more than 50 years! There are nearly 1,000,000 people in this city and yet some Southern Baptists are surprised that we have not accomplished greater things, notwithstanding our terrible handicaps, for lack of equipment. From Milan, we came on to Rome and later we went on to Naples. In these two cities, Dr. Maddy had the pleasure of addressing our various churches four times.

The greatest work done by Dr. Maddy since he came to Italy, was in connection with the Assembly of our pastors, which was held in Rome on July 24, 25, 26 and 27. A re-organization of our work was effected and our pastors seem to be greatly encouraged for the future. We had not met in a general as-

sembly for ten years, for lack of funds, and one may easily imagine what a joy and uplift it was to meet together and study and pray about the things relating to the Kingdom of God. Although we had some very serious problems to solve, our assembly was a great success, which was due largely to the wisdom, sympathy, tact and generous spirit so characteristic of Dr. Maddy. Before his coming to Italy, we were all prepared to love him and to admire his many sterling qualities, but he surpassed our expectations. It might be said of him what Julius Caesar said of himself when he went to Gaul: "I came, I saw, I conquered."

It is not my purpose in this brief article to give a detailed account of what Dr. Maddy has done and said in Italy. He, himself, will do it much better than I could. It will be well for our American friends to see the work of Italy through another's eyes and I am happy indeed to know that Dr. Maddy will undertake to write to Southern Baptists his impressions of this marvelous country and its possibilities as a mission field.—D. G. Whittinghill, Rome, August 1, 1934.

## WHY BAPTIST AND NOT CHRISTIAN SCIENTIST

By W. T. Conner

Some time ago I wrote an article for the "Messenger" on "Why Baptist and Not Roman Catholic." The Editor is now asking me to write on "Why Baptist and Not Christian Scientist." In some ways it was easier to write the former article than it is this one. The reason for this is that Baptists and Christian Scientists have so little in common that it is difficult even to contrast them. It is easier to contrast things that have common elements than it is to contrast two things that have very little in common. Baptists and Roman Catholics have more in common than do Baptists and Christian Scientists. It is, therefore, rather difficult to draw a contrast between Baptists and Christian Scientists. It would be easier in some ways to contrast a camel and an elephant than it would a flea and an elephant. The flea and the elephant would have so little in common that it would be difficult to tell about the difference. Christian Science has about as little in common with Christianity as any system of thought that one could think of. In drawing the contrast, therefore, one might about as well say "Why Christian and not Christian Scientist" as to say "Why Baptist and not Christian Scientist." This is true for the reason that Christian Science denies practically every fundamental article of the Christian religion. Roman Catholicism, for instance, does believe in a personal God, in the reality of sin, in the deity of Christ, in his atoning work, and in salvation through Christ, while Christian Science believes in none of these.

Let us, however, set out in contrast of the points between Baptists and Christian Scientists.

1. In regard to the idea of God. It is very doubtful if Mrs. Eddy really believed in a personal God.

She does seem to say, grudgingly, in one place that if you mean by personality infinite personality, then God is a person, but all of her talk about God seems practically to deny the idea of personality in him. As a matter of fact, Mrs. Eddy lays little emphasis on personal will and moral nature in either man or God. She practically denies that God answers prayer. She seems to think that to allow that God answers prayer would be to make God a puppet to man. As a matter of fact to say that God answers prayer is only to say that God and man are both personal beings and that they can have personal relations with each other.

2. Christian Science practically denies the reality of the whole historical order. It reduces everything in time and space and history to illusion. Christianity is founded on the assumption that the historical is real. Christ came as a real person into the historical order to reveal God. The only begotten Son reveals the Father. If this is not true there is nothing to Christianity.

Mrs. Eddy so takes the foundation out from under the historical form. Christianity and Christian Science, therefore, can have nothing in common at this point.

3. This makes a fundamental difference with reference to the Bible. Baptists believe in interpreting the Bible as giving us real history, while Mrs. Eddy reduces it to a series of subjective fancies. In discussing creation, for instance, she reduces the whole thing simply to a subjective system of ideas. Nothing is regarded as having objective reality in time and space.

4. Christian Science, therefore, denies the reality of sin. Baptists believe that sin is real. Mrs. Eddy herself gives an illustration in one place that practically says that sin is a ghost of a superstition and that what we need is to learn that this superstition is unreal. Then we will be rid of it. She said in substance that the way to deal with children who are afraid of ghosts is not to teach them that ghosts are unreal and thus free their minds from the fear of ghosts. This is her idea of the way to deal with sin. Let people understand that sin is only a ghost of superstition left over from the dark days of ignorance and when they learn this they will be free from it.

5. Baptists believe that Christ died a real death and thereby made a real atonement for sin. Mrs. Eddy denies the reality of death and, therefore, the reality of atonement. Of course, she would not believe in the reality of atonement because she did not believe that sin was real. If man is not a real sinner he does not need a real Saviour. If sin is only a ghost of superstition, then man can be his own savior by finding out that he is only the dupe

of his own imagination in believing that he is a sinner.

6. The Bible and Christians generally, including Baptists teach that sickness, suffering and death are real evils from which Christ came to redeem us. Christian Science teaches that these are only figments of the imagination and, therefore, we do not need a real deliverer. Christian Science makes much of its healing power. Let us ask a Christian Science practitioner what he has accomplished when he heals a patient of sickness. Sickness, he says, is unreal. It is a nonentity. Therefore, when a Christian Science practitioner heals a patient, what has he done? He has healed of an unreal disease and, therefore, has accomplished nothing. If Christian Science saves people from unreal disease and unreal sin and unreal death, it has nothing of which to boast. It has accomplished nothing because it saves from nothing.

On the other hand the whole of Biblical revelation is founded on the assumption that sin, sickness, suffering and death are real. It takes only an imaginary God and an imaginary Saviour to save us from imaginary evils.

This is the difference between Baptists and Christians in general, and Christian Scientists. As a matter of fact, this system is neither Christian nor scientific. I wish that we could form the habit of calling it Eddyism rather than calling it Christian Science. Science is a good thing. It deals with reality. It brings untold blessings into man's life. Christianity is the greatest power the world has ever seen for man's transformation and uplift. Eddyism is in conflict with Christianity on every fundamental article. Let those who will take up with this system of error, but let Baptists and other Christians have nothing to do with it.

It is strange that every vagary that comes along wants to wear the name of Christ. Perhaps this is due to the fact that if they can connect their systems with His name, His name will give them an entrance to the minds of men. But if they come out and say plainly, as they ought to say, that they are opposed to Christ and Christianity they would get nowhere. Eddyism is opposed to Christ; and Christians, therefore, should have nothing to do with it.—Baptist Messenger.

Kelly and Cohen were having dinner together. Cohen helped himself to the larger fish and Kelly said:

"Fine manners you have, Cohen. If I had reached out first I'd have taken the smaller fish."

"Vell," Cohen replied, "you got it, didn't you?"—Baptist Courier.

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JOHN JETER HURT, President.



# THE ORIGIN OF A POPULAR HYMN

By H. H. Smith

John Fawcett, the author of the popular hymn, "Blest be the tie that binds," and several other hymns that have found a place in most of our church hymnals, was a Baptist preacher of England. He was born at Lidget Green, in Yorkshire, in 1739. He was converted under the preaching of Whitefield and united with the Methodists, but after a few years joined the Baptist Church. He died in his seventy-eighth year, having spent nearly 60 years in the ministry. He wrote a number of books on religious subjects, and was the author of more than one hundred hymns. Besides the popular hymn mentioned above, the following are found in many Hymnals: "Lord, dismiss us with Thy blessing"; "How precious is the book divine"; "Praise to Thee, Thou great Creator"; "Thy way, O Lord, is in the sea"; "Religion is the chief concern"; "Sinners, turn, why will ye die?"

His popular hymn, "Blest be the tie that binds," has an interesting origin. In his early life, Dr. Fawcett became pastor of a humble Baptist Church at Wainsgate, in Yorkshire, and after a few years received a call to London to succeed the Rev. Dr. Gill. His farewell sermon had been preached and his furniture placed in wagons, when "men, women, and children clung around him and his family in perfect agony of soul." This was more than the man of God could stand. "Finally, overwhelmed with the sorrow of those they were leaving, Dr. Fawcett and his wife sat down on one of the packing cases, and wept bitterly. Looking up, Mrs. Fawcett said: 'Oh, John, John I cannot bear this! I know not how to go.' 'Nor I either,' said the good man; 'nor will we go. Unload the wagons, and put everything in the place where it was before.' This determination was hailed with tears of joy by those around, and a letter was at once sent to London, explaining the case. Dr. Fawcett then resolutely returned to his work on a salary of something less than two hundred dollars a year, and this hymn is said to have been written to commemorate the event."

It adds to our appreciation of the hymn to read: "The tender ties that bound him to his loving people were severed only in death."

"The Methodist Hymnal Annotated" says: "This hymn is sung the world over, and is one of the most universally popular lyrics of Christian love ever written. It not only gives beautiful poetic expression to the growing spirit of Christian fraternity that now everywhere prevails, but the singing of it at all the great gatherings of Christian workers both in the home and foreign fields has done much to bring about this very fraternity and Christian fellowship."

"How beautiful and well worthy of being quoted here," adds the same authority, "are the following lines by Frederick L. Knowles:

"When I have won to the Golden Door,

Who will open to me?  
 'They who have had on this little earth  
 Alms or a smile from thee.'  
 When I have won to the Golden Door  
 What will the password be?  
 'Love is the password, love is the toll,  
 Love is the golden key.'  
 Ashland, Va.

## LOUISVILLE, MISS., NOTES

J. N. McMillin

Recently we had the Young People's Revival—a meeting by young people, for young people, and with young people. There were present as workers John Allen Moore, Jennings VanLandingham, Miss Frances Moore and Miss Rowena Gunter. These were supplemented by quite a number of our own young people as workers in the services.

These services were helpful in many ways. The tone was decidedly spiritual, without noise and fuss, nothing spectacular, and no attempt to "pull stunts." It is refreshing to find that many of our young church members are ready for a better spiritual adventure, ready for a deeper consecration, and anxious to serve. It just simply is not true that our young people are all gone to the "bad."

Among the many happy results of the meeting here was the offering for mission work on the part of the finest young women. Already arrangements have been made for her to enter college to begin her chosen work.

We are grateful for the services of these excellent young men and women.

Our meeting at Calvary, near Louisville, resulted in 11 additions, 10 of these by baptism. Dr. W. A. Roper did the preaching. To those who know him, it is needless to say that he did it well. Congregations were large and thoughtful from the very first.

As the fall comes on, we are looking for a revival of interest in all the work of our church. There is good Sunday School interest, and also good interest in the B. Y. P. U. Preaching services are well attended. There seems to be a general improvement all along the line.

## PSALMS 23:3 Last Clause:

"The paths of righteousness, for his name's sake."

By Mrs. Thos. J. Harper  
 Stonewall, Miss.

All this He does for "His name's sake." Christ's own glory is involved in the security, and care of His children. The Physician nurses my child back to health again more especially for "His own name's sake," than for ME. For to lose, it would hurt his practice and reputation. The Lawyer protects his client more for his "own name's sake" than for the client. For to lose would hurt his standing and his reputation as a good lawyer. Christ said, "And of all that Thou hast given me, I have lost NONE."

Who is it that can strip Christ of his power? Or who is it that can

rob him of his sheep? Who shall separate us from the love of Christ? Shall tribulation, peril, sword, distress, persecution, famine, or nakedness separate us from the love of Christ? "No." In all these things we are more than conquerors through him that loved us. He IS security itself. We are hid in him. So then, we are saved and KEPT. Why? "FOR HIS NAME'S SAKE."

I am sure that all of us know that there is a certain sacredness in having the care of a living creature. We are very sacred and precious to Christ. Because the Father has given us to him to keep, and Christ said he would keep us from falling. Christ is the shepherd of our souls. He layeth down his life for his sheep, which implies careful consideration, careful planning. Salvation is well described a PLAN. To be a shepherd was to have a very hazardous calling. The constant peril from wild beasts and robbers on every hand were to be fought. But the good shepherd gave his life for his sheep. So it is no calm and peaceful service that Christ undertook when he consented to shepherd our souls. His work required his life, and the most terrible enemies to be fought and conquered. But this he gladly does. For we are very precious and sacred to him. Because we are in his care and keeping. He has promised to KEEP us. So now "for his name's sake" he keeps us.

What mother is it that would not give her life for her boy? Why? Because he is in her special care and keeping. Her boy is very sacred and precious to her; and she delights to care for him.

"For my Father which gave them to me is greater than all, and NO man is able to pluck them out of my Father's hand."

"And I give unto them ETERNAL LIFE, and they shall NEVER perish."

## HARPERVILLE, MISS.

It was my good pleasure to be with Bro. H. D. Jordan and wife in a revival at Little Bahala church (Lincoln County) from August 12 to 17. In spite of obstacles great crowds came and the church was greatly revived. Five were received for baptism, one being a man 52 years old, his father 96 years old stood by the pool and watched the ordinance administered. I shall never forget the look of happiness in the faces of father and son as church fellowship was being given.

Bro. Jordan and wife have finished their resident work for their "Doctors" degree at B. B. I.

Bro. Jordan has been called to Bunker Hill, where he expects to move in the near future. Bahala is my old home church, there I was converted, licensed to preach, and later served as pastor. My great grandfather, T. J. Hutson, served the church for over a score of years as pastor. It was a joy to be back home.

Our meeting at Lena was a real church revival. Rev. Wyatt Hunter did the preaching. Mr. L. V. Martin directed the singing, Miss Omega Nutt pianist. Bro. Hunter has only been preaching for a year, but has

had ten years experience as Sunday school field worker. His messages were clear, scriptural, and earnestly delivered. They appealed to one's mind rather than to emotion.

Begin meeting at Ridge, Scott County, August 26. Pray for us.  
 —Montie A. Davis.

## LINES ON C. H. SPURGEON

Suggested by the L.B.A. Meeting at the Metropolitan Tabernacle on March 27, 1934.

"What means this crowd,"  
 The Gazer said,  
 "Before me bow'd  
 "With rev'rent head?"  
 A stranger in these parts must be  
 A Questioner of such degree.

"What means this crowd?"  
 "It seemeth odd!"  
 He said aloud:  
 "The House of God  
 "Is not more full on Holy day:  
 "And some have come a weary way."

From far and near  
 These folks have mov'd  
 To render here  
 To one belov'd  
 The homage due to such as he,  
 Whose name will e'er remember'd be!

A name right dear  
 To Christian heart!  
 His voice was clear:  
 A bell-like part  
 Did seem bestow'd on human ear;  
 It rang full true, at far and near.

A mind he had  
 With thought so rare  
 That we are glad  
 To have a share  
 In all recorded for our gain,  
 Though death long since laid low his brain.

As rich of speech,  
 As fine of thought,  
 We treasure each  
 That time hath brought  
 To our full store of good and best;  
 But place his faith above the rest!  
 F. M. Hughes.

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## LYDIA E. PINKHAM'S VEGETABLE COMPOUND

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## THE NEW DEAL IN MORALS

—o—

It is not a lovely term—"new deal." We have never liked it. It comes from the gaming table, and there is reason to fear that much of the present moral confusion arises from the fact that the language and psychology of the gaming fraternity have so large a place in the affairs of the nation.

Be that as it may, there can be no doubt that there is a "new deal" in the morals of America, and the church will get nowhere unless it takes that fact into consideration in making its plans. We are not endeavoring to give praise or blame for this condition to the political administration; we are simply pointing out the condition, the existence of new moral standards ruling the majority of the people.

Take the matter of gambling, for instance. On every hand gambling on horse racing has been restored as the only thing that could make horse racing attractive, and not only those who attend, but innumerable thousands of boys and girls and poor clerks, are involved in what is now by law made quite the proper thing—betting on the horses. Indeed, by this we are supporting our schools! The papers parade the winning of "sweepstakes" prizes as an attainment. It is not, therefore, strange that the mayor of New York City should propose a lottery to care for the public deficit, and that Congress should seriously consider creation of a lottery to care for pensions of veterans. The most significant thing about this Congressional proposal is that not a soul appeared to oppose the measure until Canon Chase intervened.

It is necessary only to mention the place of betting on college sport and the incalculable power of the "number games."

It troubles no one that we read how the President, waiting for Congress to adjourn, whiled away the time playing poker with his secretaries; in fact, his ardent friends are quite satisfied to learn that he won considerable money in a short period.

Of greater significance is the fact that the Ladies' Home Journal publishes a vigorous article from the pen of Mrs. Culbertson, who, with her husband, gives leadership to the current craze for auction bridge, which article, though warning women against giving too much of time and thought to the game, advises them as to how large they should make their stakes in the gambling which apparently is a necessary accompaniment. The mothers of the next generation are being taught to gamble; it is the only respectable thing to do.

Or look at the dancing situation. Can there be any doubt in any honest person's mind as to the purpose of the modern dance? Is it not perfectly manifest that the modern dance is a device for inflaming the sexual passions and for gratifying to some extent the base desire for promiscuous sexual relations? The music, the dress of the women, the hours and all the accompanying arrangements are skillfully designed to further this one end. Yet this

sort of thing is not only permitted, but fostered in the best of families. Hotels, hitherto understood to be decent, give themselves to the scheme with bold devotion. Clubs are, of course, completely involved. Colleges, such as Hiram and Bethany, once marked by the high religious tone with which they supported their training for Christian service, are now enmeshed in this worldliness, and explain it by the claim that even the Christian homes demand it for their children. Indeed, the children of elders and deacons have it thrust upon them by the public schools as a necessary part of their culture; the Y. M. C. A. and Y. W. C. A. foster it, and the constant demand is that Bible class parties make the dance the principal feature of their socials.

With that sort of atmosphere, it is not strange that faithfulness to the marital relationship is becoming more and more a matter of news. The significant thing about the divorces of the two children of President Roosevelt and of the McAdams is not the actions themselves, but the almost complete indifference with which the matter is treated. It is very clearly stated that Mrs. Dall has been running around to the night clubs with other men, and Washington society is speculating as to which one she may plan to marry. Of course, one can not blame parents for all the conduct of their children, and we are not here seeking to do so. We can not escape the fact, however, that the White House gives no sign of disapproval, and gives, instead, every indication of indifference, and—what is more important—the country does the same. Mrs. Roosevelt, in that same speech in which she indicated that this new deal in which morals made it necessary that each modern girl should determine for herself how much liquor she could safely imbibe, also declared that the new morals allow for relations between the sexes that were formerly regarded as immoral.

But we can not throw the blame entirely upon the politicians. What are we going to do with a situation in which a popular minister divorces his wife for the deliberate purpose of marrying the wife of one of his members whom he has estranged from her husband, and not only does the majority of the church sustain him (perhaps because of their own numerous divorces), but other prominent preachers of his State support him also?

Now come the university professors at Columbia boldly declaring it to be quite the proper and normal thing for men and women to have sexual intercourse before marriage. The supposedly censored motion pictures, cleansed by the virtuous Mr. Hays, carry jokes implying the same doctrine. The United States mails are used to sell literature to teach it.

A sidelight on the whole situation is furnished by the development in the field of liquor control. The great argument of the wets for repeal was the promotion of temperance. Now it appears that temperance means an incessant pres-

sure on the individual to yield to the demand of society that he drink. The only intemperance is to let it alone. Even a wet paper exposes the fact that beer halls, flourishing almost next door to the high schools of Chicago, are dragging boys and girls to the very lowest vice, and no one cares. That is temperance. General Johnson's N. R. A. picnic proposes to serve beer free to every one. That is temperance. Saloons were not to return, but every dining room is made into a grogshop, and the things are then taken out onto the public sidewalk, even close to schools and churches. That is temperance. The seal of the State is emblazoned upon the dispensaries, so that you may know it is proper to drink. That is temperance. The example for the entire country is set by the President when his car stops at a "hot-dog" stand and he orders "a beer."

The point here is not merely that the nation is turning to drink. The point is rather that in all those matters concerning which it was formerly a part of the moral code to consider the thing itself wrong, the attitude of American society now has changed. It is no longer wrong to gamble; it is merely wrong to gamble beyond your means. It is no longer wrong to dance in a frankly lecherous fashion; perhaps it is wrong to do it after dawn. It is no longer wrong, after having said that you will keep yourself to one woman (or one man) till death separate you, to cast her (or him) aside because the climate is disagreeable or there is a more attractive individual in view; that is no longer adultery, it is common sense. Sexual relations outside of wedlock are no longer immoral; in modern society it is somewhat immoral not to indulge; temperance consists not in abstaining, but in limiting the indulgence.

It is important to remember that morals are the creation of society. Christian ethics are quite another thing. We are not undertaking to say that no righteous ones are left. The faithful married couples probably still outnumber the unfaithful ones, despite all the cynics. There is yet much honesty. There are still seven thousand whose knees have not been crooked to Mammon.

The position of the church is somewhat difficult, but, none the less, a place of power—at least that part of the church that still believes in Christianity as a revelation rather than a search. The church undertook to use law to deliver society from a curse that preys upon the physical, mental and spiritual nature of man. For one reason or another that experiment was overthrown. The church must now either work to recover the legal instrument for social improvement (probably a very long deferred attainment, at best), or the church

must give up all hope of doing anything legally and turn all its effort to a program of persuasion.

That being the case, it is important to observe that the church will get no assistance from the forces now dominant in the moral leadership of America. To these forces temperance means limited indulgence in what the church counts to be inherently wrong. When those forces talk of "the abundant life," they are plainly talking about physical comfort and plenty, not of the abundant life Jesus came to make possible. The President significantly refused the opportunity to give his backing to a spiritual revival in America. A social gospel is the limit of his understanding of the need, sincere though he is in it.

Now this is all to the good. The church can give herself to her ministry. She can distinguish clearly between morals and Christian ethics. She is not set to make books of discipline, but she can, nevertheless, speak positively for certain standards of right that are not man-made. And the only part of the church that can be effective in this is that part which grasps the fact that Christianity is a divine revelation. Those forward-looking gentlemen who teach that Christianity is but a phase of man's long search for God must, of course, fall into step with the morals of the age, with the gambling mother, the easy divorcee, the limited use of intoxicants and the loose sexual relations. Those who have a God revealed in Christ, who is the same yesterday, today and forever, will set up a standard as much in contrast with the standards of this age as was that of the early Christians with the morals of their first-century neighbors. It is no easy task. It demands more than ordinary consecration. But it may well be the making of the church through a tremendous spiritual revival.

—Christian Standard.

—BR—

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D. W. Moulder.

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